

# The Inquirer.

A Journal of Liberal Religious Thought and Life.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3436.  
NEW SERIES, No. 540.]

LONDON, SATURDAY, MAY 2, 1908.

[ONE PENNY.]

## CONTENTS

NOTES OF THE WEEK...	273
LEADER:—	
A Reasonable Faith ...	280
ARTICLES:—	
In Support of the Licensing Bill ...	275
The Rev. R. J. Campbell at the High Pavement Chapel... ..	275
The Perplexities of a Student ...	282
From Far Ceylon ... ..	283
The Scenery that We Love ...	383
MEETINGS:—	
Manchester Association United Bazaar ...	285
The Ministers' Institute ... ..	285
CORRESPONDENCE:—	
Hegelianism and Experience ... ..	276
Fideism ... ..	277
The Licensing Bill ... ..	277
Licensing Reform ... ..	277
Boys' Brigade ... ..	278
LITERATURE:—	
The Hibbert Journal ... ..	284
Short Notices ... ..	276
OBITUARY:—	
Mr. W. H. Herford, B.A. ... ..	278
Frederick Thompson Mott ... ..	278
Mr. R. F. Vallance ... ..	279
THE CHILDREN'S COLUMN ... ..	279
NEWS FROM THE CHURCHES ... ..	286
OUR CALENDAR ... ..	286
ADVERTISEMENTS... ..	287

## NOTES OF THE WEEK.

THE funeral service for the late Sir Henry Campbell-Bannerman was held at Westminster Abbey on Monday, the burial following next day with great simplicity at his old home in Scotland. At the service in the Abbey, which was deeply impressive, the King and Queen were represented by the Prince of Wales, the Government of France by M. Clemenceau, the Prime Minister, and the German Emperor by Baron von Stumm. Later in the afternoon, the House of Commons reassembled, and the Prime Minister, in moving an adjournment till the following day, paid a noble tribute to the memory of his late chief. One of the verses which Mr. Asquith quoted in conclusion, could not have been more apt in its reference:—

“How happy is he born and taught,  
That serveth not another's will;  
Whose armour is his honest thought.  
And simple truth his utmost skill!”

THERE were some touching references to the late Prime Minister on Sunday. Dr. Fleming, at St. Columba's (Church of Scotland), Pont-street, where Sir Henry's elder brother is an office bearer, said:—“I have before me, and am permitted to use Sir Henry Campbell-Bannerman's last letters and messages, addressed to those nearest and dearest to him at a time when he was under no delusion as to the near approach of death, and I am glad to tell you—it is a great testimony—that his one solace and support in these testing

hours was in the religious faith which was his heritage from his forefathers in the land of his birth. It was his ‘only refuge,’ he said. He was perfectly resigned to whatever God willed for him and had faith in His tender mercy. Again, in his last message, just before the end, he caused it to be written down that he was ‘quite glad to leave everything in the merciful hands of God.’ These were almost, if they were not quite, his latest conscious words; you will notice that there is nothing metaphysical or abstract about them; they are simple and direct, like the man himself; and they constitute a testimony to the sustaining value of an unsophisticated but deeply rooted faith.”

CANON BARNETT, who was the afternoon preacher in Westminster Abbey, said: “The dead statesman was meek and lowly in heart, very strong in the defence of right, and willing himself to be of no reputation. He was so sweetly reasonable, so considerate of the feelings of others, that in opposition he raised no bitterness, and in power no envy. He went to the end with simple directness and a cheerful courage which made him the bravest of politicians. . . . We are grateful that once more it has been proved that it is not by power nor by might, but by the Spirit of Christ, that the highest place in the State is reached, and the highest praise drawn from foreign nations.” The Rev. R. J. Campbell at the City Temple said:—“I never knew a man more utterly disinterested than the late ex-Premier, more simple-minded, without the least taint of self-seeking. It is an example and an inspiration to us in less conspicuous stations that such a character and such a record should have met with such honour at the last from a grateful country.”

IN commending the Licensing Bill to the support of Irish members of Parliament, the Roman Catholic Primate of Ireland, Cardinal Logue, furnishes a remarkable additional instance of the unifying effect of the proposals of the Government. Twelve other Irish Catholic bishops join in the commendation of the Bill as “an able and courageous effort to deal justly and temperately with a great evil,” and they hope that a similar measure will be introduced for Ireland. The Archbishop of Canterbury, speaking on Tuesday at the annual meeting of the Church of England Temperance Society, declared that “the more he regarded it, the more clearly convinced did he feel that the principles upon which this Bill was based were right and true and just.” With regard to Mr. Bal-

four's criticisms of the bishops as not specially qualified to judge of such a measure, the Archbishop willingly accepted them, but he maintained that bishops were at least able to consider the statements made by experts in favour of the Bill as well as those whose financial interests were against it.

THE second reading debate on the Bill began on Tuesday, and is expected to be concluded on Monday next. Mr. Asquith's speech was clear and business-like, and, while showing an unflinching adherence to the principles of the Bill, pretty clearly indicated that modifications of detail were not impossible. The main issue between the Government and those who oppose the Bill in Parliament appears to be upon the question of the “time limit,” upon which extreme views on either side will assuredly be disappointed. Licences are obviously a kind of “property” different from property in general, and the conditions under which they have been acquired and held justify a claim to exceptional treatment both ways. The Bill recognises the propriety of lenient terms before the legal rule of the merely annual validity of a licence shall be strictly enforced; but the contention that licences are a perpetual freehold is preposterous. Thus, while we must prepare ourselves for a possible extension of the fourteen years' limit originally in the Bill, we need have no apprehension but that a “time limit” of some kind will be established, whatever else becomes law.

EFFORTS are being made in Manchester to arrive at a concordat on the Education question. Representatives of all the leading denominations have been in conference together, and after two days' deliberations they have adjourned to meet again shortly. Among the members of the Conference are the Bishop of Manchester, the Roman Catholic Bishop of Salford, the Chief Rabbi, Dr. Moulton (Wesleyan), Dr. Adeney, Dr. Goodrich and Mr. J. Hirst Hollowell (Congregationalists), and the Rev. Charles Peach.

TO the many pleas for a friendly conference upon the education controversy, which we have always to remember is a controversy about sectarian interests and not about educational advance, Dr. Guinness Rogers supplies one more in the current issue of the *Fortnightly Review*. The veteran Nonconformist politician admits the difficulty of arriving at an agreement, yet he is hopeful and would like to see such a conference convened by the Minister for Education. Perhaps something like this



is already going on, and though the public hears nothing of it at present, that may not be a disadvantage. "Seldom has there been a time," says Dr. Rogers, "when there was more necessity for a careful guarding of the interests which are common to us all from the intrusions of political violence and party rancour." The Annual Assembly of the Baptist Union Meeting last Monday also supported "the general proposal for the calling by the Minister of Education of a representative conference for the purpose of conciliation"; but Dr. Clifford, in moving the resolution in support, emphatically said "you cannot have peace without justice," and as other champions have their own notions of justice, the prospects of peace are still doubtful.

At the annual assembly of the Baptist Union on Monday the new President, the Rev. Charles Brown, of Ferme Park, was installed. Professor Marshall was elected Vice-President, which means that he will succeed to the presidency next year. As it expresses the convictions of a large body of Free Churchmen, we give in full the resolution on the education question, which was moved by Dr. Clifford, seconded by the President, and carried unanimously:—

"The Assembly warmly supports the policy of the Government in the new Education Bill introduced by Mr. McKenna—

- (a) In securing full and real public control of all public elementary schools.
- (b) In defining Cowper-Temple teaching by reference to the London County Council syllabus.
- (c) In abolishing the sectarian monopoly in single school areas, and placing a public elementary school within the reach of every child.

"The assembly, however, regards the 'Contracting-out Clause' of the new Education Bill as falling short of the ideal of a complete national system of education, since it fails to secure effective popular control over all elementary schools.

"The assembly welcomes the introduction of the Bishop of St. Asaph's Bill, and also the recent utterances of the Archbishop of Canterbury, as signs of a desire to bring the educational controversy to an end. The Assembly has on several occasions expressed its strong desire for the termination of this strife on the ground that its continuance is injurious to the interests of religion and to the cause of education. While firmly adhering to the principle of freedom from tests for teachers, and offering a serious protest against the proposals of the Bishop of St. Asaph to extend denominational facilities to Council Schools, the assembly supports the general proposal for the calling by the Minister of Education of a Representative Conference for the purpose of conciliation."

In the evening the President delivered his address, his topic being "The Proper Character and Function of the Church of Christ." He pleaded for stricter tests of admittance to church membership, and, referring to the character of the church, said, "It is not primarily a theological or ecclesiastical club, a society where people meet to discuss, generally or otherwise,

doctrines, theories, politics, or ritual. It is not a number of people meeting together for the purpose of hearing a brilliant musician or a preacher, however able and eloquent, discourse on varied aspects of Christian truth and life, and paying for the privilege. You have not accurately described the church when you have called it a democracy, where everybody has a vote and where the equal rights and liberties of all are advocated and professed. The Church is a society of the regenerate, a body of men and women who have been born of the Spirit and drawn together by spiritual affinities." To this last description every body of Christians will agree; the supreme difficulty is to supply tests which shall include only such within the bounds of memberships.

LAST week's *Christian World* has a couple of quaint and entertaining sketches of special interest to ministers. One, entitled "Confidential Advice," is a satirical article translated from the *Evangelische Freiheit*, and illustrates in an amusing manner the remarkable similarities obtaining in the relations between pastor and people in England and Germany. It must be read in full to be appreciated, as it purports to give an exhaustive explanation of how the pastor seeking a "cure" is to make his calling and election sure. The other sketch is entitled "Numbers," and one paragraph will give an idea of its quaint conceits:—"All numbering is vanity, but greater than all other vanities it is to count the heads of thy people upon the first Sabbath when thy new minister preacheth. If thou art that minister, thou shalt pay no heed to that day nor to the next; nor shalt thou think much of the meeting when they bid thee welcome; there thou wilt see faces that thou wilt see no more. Speak with those older than thyself and they will bid thee exalt not thyself overmuch when thou art newly come to thy charge, for this also tends to vanity."

SWEATED industries are recognised as a great evil in other countries besides England. M. Arthur Fontaine, Directeur du Travail in France, addressed a London audience last Monday, called together by the Anti-Sweating League, giving the result of an inquiry made at the end of 1905 into the home work in the lingerie trades. He said that in Paris 52 out of each 100 women engaged in the work came into the business before they were 26 years old, so that it was as their profession that they took it up. The earnings of three-fifths of the women did not exceed £16 each a year. "A low wage is the deep-seated evil of home work," he said, and saw no other immediate remedy than that of a minimum wage established by State action. The problem is international; and the suggestion was made that in the future some effort should be made towards establishing equivalent rates by means of treaties between different countries based on the idea of a minimum rate of wages in the sweated industries.

M. VANDERVELDE, of the Belgian Parliament, also spoke in favour of a Minimum Wage Bill, and referred to the evil effect

on earnings in his country resulting from the competition of women otherwise provided with the necessities of life, who engage in these industries to get pocket-money, and also the competition of peasants residing where living was cheap, with those in the towns where rent and food were dearer. The impression made by the addresses of these two distinguished representatives of foreign countries is that in the main the same problem has to be faced in each country, and that it is inevitable that the State must intervene. It was shown that in Paris, as elsewhere, it is not only cheap goods that are "sweated," but often articles for which a high price is paid in the shops.

A HANDBOOK of information, recently issued, concerning the Presbyterian College, Carmarthen, has the following note on the origin and constitution of the College:—"This College is the continuation of the Academy founded by the Rev. Samuel Jones, M.A., sometime Fellow of Jesus College, Oxford, one of the two thousand ejected ministers of 1662, and is supported and governed by the Presbyterian Board, London, which was founded in 1689. The College exists for the purpose of educating young men for the Christian ministry among Protestant Nonconformists. It is open to students of all denominations and either sex, without any profession of Theological opinion being required, and the various branches of study are taught without reference to any sectarian distinctions. The College is an Associated Theological College of the University of Wales studentship at which is one of the qualifications for the B.D. degree of that University."

Two classes of students, post-graduates and non-graduates, are admitted to Carmarthen College. The present regulations for the Post-Graduate course are as follows:—"This course comprises all subjects required for the first and second B.D. examinations of the University of Wales. Candidates for the Post Graduate Course must fulfil the following conditions: they must—(1) Have graduated in arts or science at the University of Wales, or hold some degree accepted by the University as an equivalent. (2) In all other respects comply with the University regulations applying to students for the B.D. degree. (3) Give an undertaking to complete a three years' course of study for the B.D. degree at the Presbyterian College. (4) Give three references as to character and fitness for the work of the ministry. (5) Produce a medical certificate from a duly qualified medical practitioner." Mr. G. H. Clennell, of 6, Great James-street, Bedford-row, London, W.C., is secretary to the Governors of the College.

A NEW novel by the Rev. F. B. Mott, of Cardiff, is to be published by Messrs. Greening & Co. this month. Mr. Mott's former novel, "Before the Crisis" had a striking delineation of old John Brown, the Abolitionist. The title of the new book is "God in San Dam," and it is the story of a young minister's conflict with bigotry and vice.



## IN SUPPORT OF THE LICENSING BILL.

ON Wednesday evening a meeting was held at Essex Hall in support of the Licensing Bill. The conveners were the executive of the National Unitarian Temperance Association, acting in co-operation with the Social Service Union. The Rev. P. H. Wicksteed presided, and the audience, which was fairly large, and widely representative of our London churches, seemed to be absolutely unanimous in sentiment.

A resolution warmly welcoming the Bill, but urging further stringency in regard to clubs, was moved by Mr. Fred. Maddison, M.P., in a characteristically vigorous speech which was much applauded. He said the Bill was perhaps the most important he had ever known as a politician, and could not be described as a surprise, either as to its subject or main provisions. It was certainly not a party measure, for it was certain to provoke ill-feeling against its promoters, instead of conciliating opponents, and the fact that so many Bishops supported it showed its true character as an attempt to get beyond party lines in the direction of a great social reform. It was not a teetotaler's Bill, and it was rather a Church of England Temperance Society's measure than a United Kingdom Alliance's. It set out to reduce the number of licences and to restore to the State the full control of the trade in alcoholic drinks. The exaggerations current were amazing. Working men were told they would have no chance of getting beer at the end of fourteen years, a state of things apparently more appalling to contemplate than the horrors of Dante's Inferno. (Laughter.) He had often heard of the particular "widow and orphans" whose investments stood in the way of every practical social reform; but, when he recalled the way in which unwary speculators had been drawn into the brewery companies, his question was, not who was going to rob the widow, but who had robbed her already? It was instructive, in view of the absurd estimates of the number of people who would be thrown out of employment if the Bill passed, to note that, with only one remarkable exception, all who represented labour in the House of Commons were heartily in support of the Bill. The fact was, as Adam Smith showed long ago, there was no industry that was so little profitable to the workers engaged in it as this which arrogated the name of "the trade," though it was truly the enemy of all other trades. He fully agreed that care must be taken to prevent unlicensed public-houses springing up under the name of clubs; but he was not an anti-club man. They had to recognise the habits and preferences of average men, and, while allowing all due liberty, to prevent abuses. Concluding, he urged the supporters of the Bill to "go out and fight the enemy." The opposition to the Bill was powerful, wealthy, and unscrupulous. It was time that all churches and sects, all the moral and religious forces in the country should unite to promote a measure so necessary to the well-being of the nation. It was no use reciting creeds and saying prayers if they did not put into practical effect

the principles of the religion which they profess.

Mr. TIMOTHY DAVIES, M.P., seconded. He said every speaker on the Bill in the House of Commons declared himself in favour of temperance reform, but the Opposition, true to well-known tactics, objected to the particular proposals now introduced. It is all the more necessary that those who really wanted something done should stand shoulder to shoulder in this campaign. Should the Bill pass, there would still be plenty of work before reformers in educating public opinion, so that, instead of the standard of one licensed house to 600 inhabitants, something more like that of Fulham, his own constituency, might be adopted, viz., one to 2,000 inhabitants. There was not the slightest doubt that the comparative rarity of public-houses in Fulham contributed to the general well-being of the borough. Believing that the Bill was the greatest thing the Government had attempted, he would appeal to all present to use every opportunity to commend it to people whom they met day by day. Of course it would be carried by a large majority in the House of Commons next Monday, and he had strong hopes that with the support of the Bishops and other Lords it would pass the Upper House also.

Mr. JOHN NEWTON, of the United Kingdom Alliance, gave a most lucid and valuable statement of the legal aspect of the controversy, showing that there was neither freehold property in a licence nor any bargain or contract for "renewal." A licensee did not carry on a licence from year to year; the old licence died, and a new one was given. There could be no "robbery," then, in not giving. The utmost that could be conceded was that the licensee had had an "expectation," and he maintained that a period of fourteen years' grace in which to extinguish that expectation was lavish. He also analysed the financial position of the licence-holding companies, giving instances of the immense inflation of "value" brought about by financial manipulation.

The CHAIRMAN said the *Times* City editor had especially denied that the Bill had killed the brewery business, for it was dead before. As to the reduction of licences, a friend of his had calculated that at the end of fourteen years there would still be, if the Bill passed, five times as many opportunities provided for getting drunk as for posting a letter!

The motion was carried unanimously, and the Rev. W. G. TARRANT, moving a vote of thanks, echoed the appeal of the speakers for personal effort in support of the Bill, and pressed for new members of their Temperance Association. A petition in favour of the Bill, signed by some 1,300 or 1,400 persons, chiefly ministers and friends of our congregations, was on the table for further signature, and Mr. F. Maddison consented to present it on Monday next.

Dr. W. BLAKE ODGERS, K.C., seconding the vote of thanks, made a powerful impression by his plea on behalf of the victims of drink. In his position as Recorder of Plymouth he realised only too well what a terrible agent of evil this thing was. Recently every case but one

brought before him for trial was directly there through drink; and it was lamentable to hear the accounts of misery and depravity given in one case after another. He most earnestly supported the Bill as a means of lessening these appalling evils, and of bringing a happier lot to the lives of labouring men, their wives and children; and, whatever church or political party they might belong to, here was a cause where they should unite for the good of their country and the welfare of all.

The meeting, which held well together till considerably after ten, was closed with hymn and benediction.

## THE REV. R. J. CAMPBELL AT THE HIGH PAVEMENT CHAPEL.

THE High Pavement Chapel, which, like all our Free Christian churches, stands for the "open door," was forced to depart from its traditions on Monday night, when the Rev. R. J. Campbell preached. It excommunicated the public wholesale, and, long before the hour for the service had struck, it had to shut its gates of mercy on an eager crowd of suppliants. Every available inch of space was occupied, even in the tower gallery and the chancel; and we noticed that a few enterprising refugees found salvation in the organ loft. It was, indeed, an impressive and memorable occasion.

It is, by this time, an open secret that last year Castle-gate Congregational Chapel deliberately declined to let Mr. Campbell preach within its walls, and this, although a few months before the New Theology outbreak, he had been welcomed there as "St. John" with enthusiastic admiration. Another element of piquancy was contributed to Mr. Campbell's first appearance among the Unitarians, by Principal Forsyth, who, by a curious coincidence, occupied the pulpit of Castle-gate Chapel on the night before and ignited some more "fire-works in a fog" which he flung flaming at the theology of the minister of City Temple.

There was, however, nothing sensational about the service at the High Pavement Chapel. The conduct of the vast and over-packed congregation was perfectly reverent and devout.

The usual liturgical service was conducted by the minister, the Rev. J. M. Lloyd Thomas.

Mr. Campbell's sermon was a simple but nobly impassioned plea for moral courage and self-sacrifice on behalf of unpopular truth, and was based on the words in St. Luke's Gospel, "He steadfastly set his face to go to Jerusalem." He invited his hearers to exclude from their minds any idea that Christ's painful journey to Jerusalem might have been preordained (for it might or might not have been), and to approach it from a purely human point of view, while not excluding the overruling hand of God. He showed why Christ's enemies were so eager for his death—the cynically material priests because they hated his simplicity, the ceremony-loving Pharisees, because of Christ's disregard of tradition, and the mob because of their savage instinct to trample on a strong man when he was down. When Jesus went to face his ene-



mies in Jerusalem he knew he was signing his own death warrant. "It was one of the most splendid things ever done in the history of the fight for the truth," was Mr. Campbell's way of describing it. Jesus knew these things, but he did not know that he was going to Jerusalem to fulfil a pre-arranged divine plan. He only knew that it was his duty and mission not to compromise, but to speak for God without hesitation, and when the shadows were gathering, he knew that faithfulness meant death. Christ could see no further, and could only leave results to God. He was right—perhaps to an extent that he never dreamed—for what he sowed in weakness had been raised in power. The death on Calvary was the noblest dynamic of the human race, and possibly its greatest fruitage was yet to come.

Why, asked the preacher, should Christ's death be celebrated as it was to-day? Was Jesus the only man who had set his face to meet his doom in the service of God and man? The answer was this: The death of Jesus was not apart from all other deaths. In a sense it was not yet over, and that was the explanation of its power over the imagination and heart of Christendom. In the death of Jesus the world had seen summed up all it knew in the conflict with evil. That conflict would never end until sin and sorrow were no more. Christ's offering upon human hearts was going on every hour. Theologians could tell us no more than we knew about it ourselves. "As he is so are we in this world." None of us, perhaps, would ever succeed in living the grand devoted life that he led, and if we could we had not to face such terrible odds, but we had to continue his work and face the same problems under a different aspect. Our elder brother, who brought us to God, had made the path for us through the tangled forest of selfishness and ignorance.

Then Mr. Campbell proceeded to enforce the lesson underlying his discourse. Men, he said, knew what they should do, but they quailed at the price. Physically brave (and no nation could boast over another in that respect) they were cowards when it came to standing alone for an unpopular truth. The fear of being ridiculed was a national weakness. How glibly they prated about the glory of the Cross, but they wanted it cheap, forgetting that glory spelt sacrifice, and that love meant death. Men who set their face toward the Jerusalem of calculating selfishness had to face slander and shame, and often to go straight against the lie that looked like truth. These things came to every true man.

And the things left undone were often far more deadly to humanity and the souls of men than the things done amiss. Nevertheless, the cross was not going to kill Christ. That heroic heart was beating again in the larger life of humanity, and that tortured body would rise from the tomb of contempt into a nobler regenerated society. In trying to do the dull bit of duty when there was nothing to inspire they must remember that the whole world was not shaken when the tragedy of Calvary took place. To the Roman authorities, it merely seemed the gibbeting of a poor agitator in an obscure corner, and it might seem so with lives that were being gibbeted to-day, but the way could never

be so dark again since the light of the eternal radiance had fallen upon it. "Work and live on, your face towards Jerusalem. For you that Jerusalem of the earth is the Jerusalem of the skies, and you are helping to bring it down. The soul that brings down God to man, light to the world, is blest—is blest."

The Rev. J. M. Lloyd Thomas announced that on Sunday next, the Rev. Kenneth Bond, the ex-Baptist minister, would conduct the services at the High Pavement Chapel.

#### SHORT NOTICES.

*Roman Hayling*, a contribution to the history of Roman Britain, by Talfourd Ely, D.Lit., comes to us in a second and enlarged edition, the new section telling of the further results of Dr. Talfourd Ely's work since 1903. A notice of the first edition appeared in *THE INQUIRER* of March 5, 1904. "Roman villas of a peaceful period," the author says in conclusion, "with their luxurious baths and storied pavements, are scattered far and wide. With the farms of the earlier settlers in more troublous times we are less familiar. To this latter class belongs the subject of this monograph, with the rude walling ample to defend the cattle as well as their owners." One interesting touch we note in the description of the work of excavation. Last year the scene of operations had been planted with large-leaved clover, the roots of which, more than a foot in length, are much more affected by the stonework beneath than those of cereals which penetrate only a few inches. Thus, by noting places in the field where the growth of the clover was stunted, Dr. Ely was guided to a fresh discovery of ancient remains unsuspected before. Hayling Island, some of our readers may not be aware, is off the coast of Hampshire, east of Portsmouth. (Taylor & Francis, Red Lion-court, E.C. 3s. net.)

*The Good New Times*, by H. Jeffs, author of "Practical Lay Preaching and Speaking to Men," is a volume of addresses given to Brotherhood meetings on Sunday afternoons in London. The author's ideal is expressed in these words: "The Brotherhoods are increasing in much greater ratio than the supply of speakers qualified to speak as men to men. The ordinary sermon or evangelistic address based on a text quite misses the mark in such audiences. Whatever divinity the speaker may or may not include in his address he must infuse into it intense humanity. He must have his finger on the throbbing pulse of the life around him, and know how to put his knowledge of life to practical use. He must cultivate the gift of humour, and a little wholesome pathos now and again is all to the good. The spirit of brotherhood must animate his speaking. He must descend from his high horse, and 'button-hole' his hearers, if he is to capture and impress them." How well Mr. Jeffs himself succeeds in such an aim may be judged from these addresses. *Courage, Chivalry, The Glory of Work, Pageants of London Life, The Lost Laugh, The Press Yellow and White, The Working Man's Bookshelf* are among the subjects. In one address on "Cheer Up!" he tells of a prisoner who had been using his leisure to read the Bible

which was a new book to him, and left some marginal notes in the book. at the end of Lamentations he wrote, "Cheer up, Jeremiah!" (Jas. Clarke & Co. 2s. 6d.)

In *Concepts of Monism: A Critical Comparison of all Systems of Monism, both Asiatic and European*, by A. Worsley, the author endeavours to bring together the metaphysical meanings of Brahmanism, Buddhism, and Taoism, and compare them with Western systems, and to arrive at a system in which the monistic philosophies of India, China, and Western Europe are in theoretical agreement. The book may be taken as another sign of the creasing interest which intelligent persons in the Western World are feeling with respect to Hindoo philosophy. (T. Fisher Unwin, 21s.)

#### CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

#### HEGELIANISM AND EXPERIENCE.

SIR,—Mr. Gow is abundantly able to maintain his own controversial interests; there is one aspect of Professor Jacks' recent articles, however, on which comment may be offered somewhat aside from the direct point at issue.

Professor Jacks seems to the writer to afford much justification for the not uncommon criticism on the Hegelian philosophy, that it does not rest on human experience as its basis, but seeks rather to force that experience into its own mould of thought.

In the second of the articles referred to the author appears to deny that the power of alternative choice is recognised in the righteous act. It is less emphasised, to be sure, and naturally, for our attention and effort are directed toward the good and its realisation. At the same time is it not true that, when we commend one for his action or ascribe to him merit, the thought is implicit that he acted in freedom of choice? Do we commend in the same way and with the same feeling with which we admire a beautiful object in nature or art? When Jesus, having been led up into the mount of temptation, proved superior to all temporal allurements, was it through no personal free choice? Was the holy decision simply the result of a combination of factors called by courtesy the will, with no alternative possible; and, if so, what significance is there in the event—taken either as literal or figurative—that angels came and ministered unto him?

The statement that "they suppose the sinner not only to do wrong, but to do it with *their knowledge* of its wrongfulness," is, I think, hardly a just estimate of enlightened human judgment even of "the moralists" under "the moral bias." The act in itself may be viewed in the light of present knowledge and sentiment, but the responsibility of the sinner is estimated, so far as possible, in accordance with his environment.

It may be that Unitarianism has been defective in its practical attitude toward



sin and the sinner; but, if so, the reason is to be found not in a chilling condemnation of the latter because he might have done otherwise, but rather because it has keenly realised the harsh and compelling conditions of human life, and perhaps, on the other hand, has taken sometimes a too optimistic view of human nature, with the result that it may have erred somewhat in the general direction of Professor Jacks' theory, and have tended too nearly to identify sin with error.

Experience certainly teaches, as the alternative theory demands, that there is a converse of the feeling of remorse; but it is not a feeling of *self-satisfaction*, but the approval of conscience. Surely this is not derogatory to the character of the saint. One might properly find satisfaction, too, in having realised an ideal or avoided moral disaster—in having come perchance, into harmony with the "rational will"—without sinking to the level of the pharisee. It is not comparison with what one may or might himself have been, but with an assumed condition of others which is inimical to righteousness.

It is asserted further that "no rational being, consciously recognising one alternative as higher than the other, could hold himself equally free to choose either." Here, if I mistake not, the term "free" is used in a double sense, from the point of view of the question at issue. Freedom implied in ability to do otherwise is quite different from the freedom of the truth, which is a state of character, or an established or abiding choice, with which, however, the libertarian doctrine is, by no means incompatible, being related thereto as means to an end. When the issue lies between two views of the nature of freedom, an argument the force of which depends upon assuming or accepting one of these views as true to the exclusion of the other has certainly no weight in the decision between them. Are we not all conscious in experience of having at some time rejected a course of action recognised as more in accord with wisdom and discretion in favour of another promising some immediate gratification, electing, thus, in common expression, to take the chances?

With great appreciation of Professor Jacks' thought both in its vigour and expression, the charge that the libertarian doctrine will not bear the "might have done otherwise" test in relation to right action is not confirmed, I believe, by appeal to experience.

GEO. CROSWELL CRESSEY.

#### FIDEISM.

SIR,—There must be a "time limit," I suppose, to discussion, even in your indulgent columns; but I feel that the curt allusion to M. Ménégos's correction, at the beginning of Mr. Whitaker's letter, if not the "examination" room gibe against myself at the end, needs a word of remark. I do not mind, as concerns myself, that Mr. Whitaker rides off on this somewhat unworthy "examination" room gibe. He has left the "examination" room much more recently than I have, and so may be pardoned. But the gibe is not only unworthy, it is worthless. It evades the point at issue. The point has as little to do with "constructive dichotomy" as it has to do with destructive phlebotomy. It

simply had to do with a plain statement of fact. But for "a humble supporter of the *entente cordiale*" so curt a reference to M. Ménégos, and to "the trouble he took" to set him right, can hardly give "Gaul" much assurance either of his good "understanding" or of his "cordiality." Mr. Whitaker has given your readers to believe that he has a comprehensive knowledge of Sabatier and M. Ménégos and their systems. Was it not, therefore, a peculiar "mistake" into which to have "fallen inadvertently," to have mistaken their relationship to each other? Would he have called it by so light a name if he had inverted or confused the relationship of Professor Upton to Dr. Martineau, or of Dr. Mellone, let us say, to Dr. Martineau; or if he had said that Socrates was a disciple of Plato, and entered sympathetically into his way of thinking? He either knew or he did not know. If I remember rightly, this in the "examination" room is called a dilemma. If he knew he could not have fallen into such a mistake "inadvertently"; if he did not know, he ought to have duly impaled himself, as "examination papers" require, and have thus indemnified M. Ménégos for "the trouble" of so circumstantially and fully "correcting" him. In M. Ménégos's letter, to which I have already referred, he remarks that Mr. Whitaker "appears to him like a Don Quixote tilting at windmills." But, in spite of whimsical blunders, Don Quixote was the quintessence of chivalry. And so, though Mr. Whitaker finally rides off on so spare a Rosinante as his gibe at myself, I could have wished that for the sake of the *entente* he could have waved his plume more gracefully, and made a profounder bow to the French theologian whom he had "inadvertently" mistaken for some *bête noire* of his roaming fancy.

E. L. H. THOMAS.

#### THE LICENSING BILL.

SIR,—It is generally admitted that the issues involved in this Bill are deeply concerned with the truest and best life of the people of this country. That being so, it would seem to be essentially a case where we Unitarians, who claim, and truly, to lay the greatest emphasis upon the people's lives rather than their professions, should speak out with no uncertain sound.

It was, therefore, with keen regret and disappointment that I read the resolution on the matter passed the other day by the Provincial Assembly of Lancashire and Cheshire. It urged upon "all members of the Assembly who feel the necessity of such reform of the liquor traffic to unite in support of the Government" (the italics are mine).

Now it seems to me that such resolutions as these are almost worse than nothing. They assume in the first place that there may probably be a difference of opinion among the members as to the necessity of a reform on this, perhaps the most vital question which our Government can touch. The words have, I imagine, been introduced with the object—evidently attained—of securing a unanimous vote. But is unanimity everything? Is there not something better? Who can find a particle of inspiration in a resolution which seems to say—Here is a great question, on which no doubt, there may be

differences of opinion among us, but let those who feel that the occasion is worthy unite in support of the reform?

No, sir, this is not the way victories are won. Your columns have recently been flooded week after week with a prolonged discussion upon "Our Great Problem," many of the writers feeling strongly that all is not well with us as a denomination. I do not agree with these extremists, but I would strongly submit that a Church that wants to live must not be content with passing unanimous resolutions that every one can endorse, but must take a definite strong line of practical meaning when questions of such paramount importance are brought before its members, calling for the enthusiastic support of all true social reformers.

HAROLD COVENTRY.

#### LICENSING REFORM.

SIR,—Mr. Jackson says that the statistics I gave are not conclusive, because the Home Office has stated that the number of arrests in any locality for drunkenness is no index of the amount of drink consumed there. Did anybody ever say it was? But it should surely be an index of the amount of *drunkenness* there, and that is the subject in dispute. For if the drink were evenly distributed, the nation might consume as much as it does now without anyone ever being drunk, and I suppose in that case no one would suggest a Licensing Bill for the purpose of promoting temperance.

I gave figures showing that in a certain county, which had less than half the number of licensed houses in proportion to population which another county had, the convictions for drunkenness were thirteen times as numerous. Mr. Jackson, who believes that more public-houses mean more drunkenness, and fewer public-houses mean less drunkenness, says my statistics are not conclusive. Well, whether they are conclusive or not, I say that they are very strong evidence indeed that the remedy for drunkenness is not to be found in the reduction of public-houses. And I will ask Mr. Jackson how he would have regarded such figures had they told on his side of the question? I rather think he would have found them fairly conclusive then.

Miss Harriet M. Johnson is also opposed to my theory, and sets out to disprove it, but the figures she gives tell us nothing whatever as to the number of licensed houses in relation to the number of convictions, but only tell us which are the most drunken days of the week in Liverpool. I accept them without hesitation, and should be the last to deny that if a man means to drink he has a much better chance of doing so when he has money to pay for it than when he has none.

Miss Emmeline Davy, in your previous issue, says it is proved beyond doubt that decreased facilities in the long run mean temperance progress. To whom is it proved? Not to the members of Lord Peel's Commission, for they expressly state that it is difficult, or impossible, to see any connection between the numbers of licensed houses and the convictions for drunkenness. I think myself Miss Davy's contention is very far from being proved;



otherwise I should not have troubled you with this correspondence.—Yours truly,

J. M. GIMSON.

Leicester, April 28, 1908.

#### BOYS' BRIGADE.

DEAR SIR,—I write to request you to make mention in your columns this week of the United Service for Boys, to be held on Thursday, May 7, at Little Portland-street Chapel, at 8.15 p.m., at which the Rev. John Page Hopps will give a special address to boys.

The service is organised by the Council of the London Battalion, Boys' Own Brigade (President, Mr. Ion Pritchard), and it is hoped that many boys and those interested in their religious welfare will be present.

The B.O.B. was instituted in 1899, as a result of the ejection of a company of the Boys' Brigade from that organisation, because of the Unitarian views of the company's officers; and the new brigade stands for the advancement of no sect or creed, but seeks, by all the means in the power of its officers, "to increase pure and upright living among boys, and to promote habits of help, obedience, discipline, self-respect, and all that tends towards true manliness." The training of young soldiers is not the aim of the officers, and the education in the ability to *save* life is one of the main features of the work of the Brigade.

The officers of the London Battalion are convinced that the time is ripe for the endeavour to bring together, in religious fellowship, the lads in the schools connected with our Free Christian Churches in London, that they may grow up with a knowledge of the power of our grand Faith, and may feel the thrill of comradeship in a noble cause. And they trust that their endeavour may meet with the support of workers among boys in all our London churches.—Yours sincerely,

JOHN C. BALLANTYNE.

#### OBITUARY.

Mr. W. H. HERFORD, B.A.

TEN years older than his brother, the late Dr. Brooke Herford, Mr. W. H. Herford who had been for some time in failing health, passed away early on Monday morning, at his residence, Torbay Lodge, Paignton, in his eighty-eighth year. Mr. Herford was a student of Manchester College at York, and a graduate of London University. He was for some years minister at Lancaster and subsequently at Upper Brook-street, Manchester, but it was as a teacher, and a teacher of teachers, that the chief work of his life was done. A fuller memorial notice we hope to publish next week.

FREDERICK THOMPSON MOTT.

I SHOULD like to be allowed to say a few words in these pages *in memoriam* of one of the most thoughtful and original minds amongst the laymen of the group of churches which THE INQUIRER represents it has been my privilege to know. Mr. F. T. Mott, who had reached the advanced age of eighty-three, when he passed away, on March 14, at his residence at Birstall Hill, near Leicester, was an old member of the Leicester Great Meeting, and also, I believe,

of the Free Christian Church. For ten years he was on the committee of the Great Meeting Day Schools, and for seven years filled the position of chairman. His interest in the cause of liberal Christianity was genuine and sincere, and in his quiet, unobtrusive way, he exerted an influence the value of which it would be hard to over-estimate.

Mr. Mott was a type of man seldom now to be met with in religious communities. For fifty years he was the managing partner in a business firm in Leicester, from which position he retired about six years ago. As a Leicester citizen he was associated at one time or another with nearly all the important public bodies in the town. Twenty years a member of the town council, he rendered most useful service on the Libraries Committee, and on the Committee of the Museum and Arts Galleries, being chairman of the latter from 1891 to 1900. He was elected an alderman in 1893, and continued to hold that office until the infirmities of age compelled him to relinquish it in 1900. The Leicester Literary and Philosophical Society owed more perhaps to him than to any other individual member. He was twice its secretary and twice its president. As a young man, in 1851, he gave his first lecture to the Society, taking "Emerson" for his subject, and since then, some thirty lectures and addresses of his have appeared in the Society's publications, besides numerous papers read to the natural history and geological sections.

Notwithstanding his active, energetic life as a business and public man, Mr. Mott devoted a great deal of time to scientific and literary pursuits. From his youth he had been an ardent botanist, and he made not a few contributions of permanent value to botanical science. When only eighteen, he published a little volume "Flora Odorata," which remained for forty years the only work on the subject in the English language. He was a recognised authority upon the flora of his county, and was one of the editors of an elaborate book published in 1886, on the "Flora of Leicestershire," which contains much from his own pen. To the early volumes of *Nature* he was a frequent contributor. In Vols. 10 and 11, for example, he started a somewhat animated discussion upon the question whether the conspicuous colours of flowers are due entirely to the necessity for cross-fertilisation by the agency of insects, and advanced reasons for thinking that, although insects may be attracted by conspicuous colours, and may have some influence in the maintenance of coloured species, there is yet a deeper cause for the colour itself. In opposition to the strictly Darwinian view, he maintained that the production of beauty was itself "an object in nature," and did not merely subserve the purpose of reproduction. In relation to beauty, the reproductive process was a means and not an end. In fact, nothing was more characteristic of his thinking generally than the significance he attached to beauty in the scheme of nature. He resisted *in toto* the tendency he found prevalent amongst the naturalistic writers of his time to explain the beautiful in terms of utility. On the contrary, the universe seemed to him to be the working

out of an artistic plan; beauty was one of the ultimate meanings of the whole development. The peaceful loveliness of his own Leicestershire was a constant source of refreshment to him. His feeling found expression in many lyrical utterances, and some of these, such, for instance, as the following, certainly deserve to be rescued from oblivion:—

"O world that art so fair and true,

My heart leaps out with joy between  
The lovely over-arching blue  
And thy sweet floor of green.

I thank my God with brimming eyes  
That I in such a world was born,  
To drink the bliss of such rare skies,  
On such a summer morn!"

In discussions upon religious and philosophical subjects, Mr. Mott was always a stimulating and suggestive companion. In 1897, when I was still hopeful that a student of philosophy might not be out of place in the pulpit of a Free Church, and was engaged for some months in conducting the services of the faithful little band of men and women who met then in a somewhat dingy building in Wellington-street, but who have since reared for themselves a handsome church in Narborough-road, Mr. Mott frequently joined us. He usually attended in the evening, and, after the service, it was often my good fortune to return home with him, and to spend the remaining hours of the day in talking over, perhaps points all too feebly dealt with in the sermon to which he had listened. Full of fresh and illuminating thoughts, his conversation was invariably bracing and helpful. He delighted in the battle of ideas, and his alert mind was ever quick to perceive both the strength and the weakness of an argument. Whatever the topic, one was seldom disappointed in gathering from him some relevant and important consideration, and he was ever eager to learn how his conception might appear to another mind. His knowledge of philosophical literature was wide and extensive, but his opinions were in no sense mere reproductions of what he had read; they were the honest results of his own reflective thinking. As a scientific man, he was naturally impressed with the far-reaching significance of the principle of Evolution, whilst yet recognising to the full the insufficiency of the purely empirical interpretation of that principle. He had thought out for himself a *rationale* of the world process, aided, I imagine, to some extent by the writings of Emerson, of which he was a devoted admirer. The spiritual life was in his case an intense reality; "he carried about with him," as he once said of a man in communion with lofty ideals, "an atmosphere of religion." A simple, indefinable charm seemed to radiate from his presence, due, I think, to his cheerful optimism and to his complete freedom from anything like preoccupation with himself. Within the circle of his family, he appeared to be the personification of peace and happiness. And he retained to the end his restful faith in the greatness, goodness, and beauty of existence. In recent years, I often heard from him, and in his letters one could discern the touch of his bright, strong personality. Only a few weeks before his death he sent me a long poem of his—the effusion, as he



called it, of an octogenarian—that had as its predominant note the old message of trust, and hope, and courage. Leicester has lost in him one of its worthiest citizens, the cause of Liberal Christianity one of its truest adherents, the memory of whom his friends will not soon or willingly let die.

G. DAWES HICKS.

[To THE INQUIRER, Mr. Mott was for many years a valued contributor, and more recently his little volumes of "Benscliffe Ballads" and "Broken Shells" have been welcomed, and will remain with his friends a treasured memorial of that beautiful spirit, which in the above notice Dr. Hicks has so truly delineated.—ED. INQ.]

#### MR. R. F. VALLANCE.

THE Old Meeting House, Mansfield, has suffered a heavy loss in the death of Mr. R. F. Vallance, F.R.I.B.A., which took place on April 18 after a long illness, bravely and cheerfully borne.

He was a native of Mansfield, and started practising as architect and surveyor in 1880. In 1884 he was appointed town surveyor and continued as a trusted official after the incorporation. Owing to the rapid development of the borough he had the superintendence of many large and important schemes. He held the position of surveyor to the Warsop Urban Council from 1892. In his profession as architect he soon won success, and a few months since he was elected President of the Society of British Architects. He acted as honorary architect to the District Accident Hospital, carrying out two extension schemes, as well as the original building.

A life-long member of the Old Meeting congregation, he served at different times as Sunday-school teacher, chapel warden, and member of choir and committee. He was the architect for the alterations and extensions now proceeding, and it is a great grief that he was not permitted to see the completion of the work he planned with such interest and care.

The high esteem in which he was held was seen in the large assemblage at the funeral and at the memorial service on Sunday last in the Town Hall, when the Mayor and Corporation and representatives of other public bodies attended. The Rev. F. H. Vaughan conducted the services, and in the course of his sermon said:—

"He was possessed, as all too few are, of the spirit of public service. Born and reared in Mansfield he loved the town with genuine affection. He gave freely and ungrudgingly of his gifts to the office he held, and he spared no pains that the best might be had for the public good. Such civic patriotism should be held in vivid remembrance.

"He had a gift in the handling of men, and whether in council or committee his genial manner and conciliatory spirit won him many triumphs. The tribute that comes spontaneously from those he was placed over few can rival and many might emulate. . . . And where shall we look for the inspiration of his public service, if not in the House he loved, even our House of God. Amid all his success he remained faithful to the religious convictions in which he was nurtured. He was a worker in our school and church,

We were proud of his success, and are grievously smitten by his early death."

He was but fifty-one years of age, and leaves an only daughter.

### THE CHILDREN'S COLUMN.

#### THE CHILDREN'S FRIEND.—II.

LAST week I told you that Mr. Waugh was anxious to get the law of England altered, so that children should be better protected against ill-treatment.

He used to go to the lobby of the House of Commons to explain to the members of Parliament where the existing law failed, and to entreat them to vote for a Bill which was to be brought in to improve it. He was a little man, and not strong, but he had great energy and burning zeal. He knew, moreover, how to tell things in a way which made people listen.

In the end he had his wish, for in 1889 an Act of Parliament gave to children much of that help and protection which he so earnestly desired for them.

You shall hear of some of the ways in which it helped ill-treated little folks.

It did away with some of the difficulty which the inspectors of the Society for the Prevention of Cruelty to Children, or the police, had in getting admittance into houses where it was suspected that ill-treatment was going on. Englishmen are rightly proud of the liberty they enjoy in their houses, and there had been very great unwillingness to alter the law in this respect. It was said that an Englishman's house is his castle, and he must not be disturbed in it.

"Yes, he must," maintained Mr. Waugh, "if he keeps a torture chamber in it." That sentence stuck in people's minds, and slowly convinced them that some change must be made.

Then the old law did not allow a child to give evidence—that is to stand up in court, and tell what had been done to it—unless it was also able to understand the nature of an oath. Now, many a child who is unable to understand that can tell the magistrates how it has been treated, and can answer questions. Until this was allowed, it was often impossible to get proper proof of ill-usage, and guilty persons often escaped conviction and punishment.

Lastly the new Act enables the N.S.P.C.C. to take children at once out of homes where it is evident that they are being cruelly dealt with, and to place them with kind people. If they have to remain in the houses of those who are cruel to them there is danger of their being threatened, so that they will be afraid to tell the truth in court. If, after the case has been tried, it appears to be safe for them to go back, they generally do so. Mr. Waugh always felt that it was better to improve the home, if this were possible, than to take children entirely away from it.

The inspectors appointed by the N.S.P.C.C. are carefully chosen. They need to be men with tact, patience, and common sense. They must have kind faces, and be able to speak gently, or they will alarm the little children whose confidence they have to win. They wear a quiet uniform of dark blue colour. They keep a look-out for neglected children. Sometimes they see a comfortably dressed, well-fed-looking woman begging with a wasted, sad-faced

child beside her. They watch, follow, inquire. Sometimes they learn that the poor child is purposely underfed to make it look wretched, and so draw money out of the pockets of kindly passers-by.

Inspectors look sharply after such cases. Private persons who know of or suspect a case of cruelty or neglect often write to the nearest inspector, or tell the police, who tell the inspector, who goes to the house named. If he finds it to be a very dreadful case the cruel persons are brought into court and may be fined or imprisoned. But much more frequently the inspector, after seeing the children and the rooms they live and sleep in, merely warns the parents; that is, he tells them that these children, if starved, must be fed, if filthy or half clothed, must be washed and decently dressed; if the house is foul, it must be cleansed. They will even advise how all this is to be done. If advisable they threaten to prosecute unless it is done. Soon they call again, and often find some improvement, but insist on more. They keep up the visits as long as they seem necessary. Inspectors have been known to induce a drunken parent to sign and to keep the pledge. When they remonstrate with a violent person who has dealt savage blows to a child they hear such excuses as—"You see, Mr. Whatsyername, it's this way. I've got a fearful hot temper, and when I'm angry I don't seem to know what I'm doing." The inspector then speaks firmly, and lets it be known that he will call often. Sometimes he gives postcards to the neighbours asking them to write to him, if they see or hear of further ill-treatment.

When parents are found to be hopelessly cruel the children are taken quite away and placed in shelters or homes for waifs and strays. The reformation which an inspector's visits have brought about in a home are sometimes a comfort to parents as well as children. Mr. Waugh received grateful letters from parents who had been made to see and give up cruel practices. One parent sent the society the money it had cost to prosecute him.

Mr. Waugh worked for young people in yet another way. Many years ago he wrote a book "The Gaol Cradle—Who Rocks It?" in which he pleaded against juvenile offenders being sent to prison. He thought it bad for them, because in the prison they mixed with grown-up criminals, some of whom encouraged them to become regular thieves. You were told last week how Mr. Waugh found honest work for some boys who would otherwise have been sent to gaol.

A few years ago his health gave way, partly through over-work for children. He went a voyage round the world, but came back showing signs of being worn out, and had in 1905 to give up much of his work for the society, but he remained consulting director.

From 1884 to the present time more than a million children have been protected by the society, and many have been rescued from untold misery. Though Mr. Waugh is no longer living, the work he loved is being carried on by others. Some of you, perhaps, are already helping, through the League of Pity. When we think of all that he did, we may well remember Benjamin Waugh as "The Children's Friend."

EMILY NEWLING.



## The Inquirer.

ESTABLISHED 1842.

To all parts of the World:—

	s.	d.
PER QUARTER ... ..	1	8
PER HALF-YEAR ... ..	3	4
PER YEAR ... ..	6	6

One Shilling per year extra will be charged if credit is taken.

Advertisements should reach the office not later than Twelve o'clock on THURSDAY to appear the same week.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex Street, Strand, London, W.C.

LONDON, MAY 2, 1908.

### A REASONABLE FAITH.

THERE are two articles in the current number of the *Hibbert Journal* in striking contrast to one another, which, taken together, may be of service in helping us to see more clearly what are the abiding elements in our Christian faith. Dr. FORSYTH, in an article on "The Distinctive Thing in Christian Experience," ranges himself on the "positive" rather than the "liberal" side in his interpretation of the Gospel, making stupendous claims, which the experience of human history cannot substantiate, while Mr. LOWES DICKINSON, writing from a very different point of view, on "Knowledge and Faith," makes a clean sweep of what he calls the Christian mythology, but asks for a new mythology, better adapted to the modern mind. We do not find in either article the satisfying truth of a reasonable faith, but with Mr. LOWES DICKINSON, in spite of his sweeping denials, we are nearer to the frame of mind which shall bring us to the desired end.

Dr. FORSYTH, as is his wont, labours his distinctions with a constant iteration of what we feel to be false antitheses, and sets up as his opponents certain nebulous persons, for the most part, apparently, German theologians, nurtured in an atmosphere of piety, but not sufficiently in touch with "damned souls" to realise the fearful demand which "evangelical" Christianity makes upon the Cross of CHRIST, or to have any experience of the saving faith on which Dr. FORSYTH bases the whole of his dogmatic structure. They have, it would seem, in his view, no real title to the name of Christian. They have no effectual knowledge of CHRIST, as GOD who came by His death on the Cross to "conquer for mankind their eternal life." They are suspected of belonging to those who "do not seem even so much as to have heard of a Holy Ghost."

We could have wished that Dr. FORSYTH had found space to deal more fully with this last point, for the doctrine of the Spirit is indeed crucial to the whole matter. A true statement of the relation between CHRIST and the Spirit, to which reference

is made in a footnote, would at once make an end of many false antitheses in the contrast between "positive" and "liberal," and set the fundamental convictions of the liberal Christian in a very different light. For, as we understand the matter, there is no vital religion without belief in the present Spirit, and the whole meaning of our trust in CHRIST, not as our GOD, but as our brother, is that the Spirit bears witness with our spirit that we are indeed sons of GOD, and "joint-heirs with CHRIST." Dr. FORSYTH sets down the liberal Christian as believing not so much in CHRIST as like CHRIST, and as trusting himself not to CHRIST, as GOD, but to the type of religion which he represents. Such a description ignores the vital point that it is not to "a type of religion" that we trust, but rather to the living GOD; and it is not simply like CHRIST that we believe, but with him, quickened by the same ETERNAL SPIRIT, to whom he has taught us to pray, as to our FATHER. Dr. FORSYTH says that the first disciples (those who were personally with him, and heard his word and looked into his face) made CHRIST "an object of faith and worship along with the FATHER." Such an assertion may be required by Dr. FORSYTH's dogmatic position, but it cannot be justified by a reasonable interpretation of the records. It cannot be questioned that the MASTER taught his disciples to pray to the FATHER, and to Him alone, and to trust as he did, with absolute surrender, to the FATHER's care.

What later disciples have made of CHRIST in their doctrine of his relation to the moral crises of life, has to be interpreted in the light of the fact that it is always the Spirit that bears witness, and we are bidden to trust in the ONE ETERNAL SPIRIT, as our FATHER. Dr. FORSYTH declares that it is CHRIST who is his GOD, and he knows it, because of what CHRIST has done for him, as part of the eternal drama of the Cross—"the one vast eternal deed, which can only be described as the Redemption, the new creation, of the race." That by the grace of GOD CHRIST does indeed become the saviour of souls in agony, and leads them to the peace of reconciliation with the ETERNAL and the new life of hope and confidence, we do not for a moment deny; but that is because the Spirit dwelt in him in such rich measure, making manifest the secret of true life, and for every desolate and hungry soul the way to the FATHER. And still the Spirit takes of the things of CHRIST to minister to our need, and the Cross has become the great symbol of self-sacrifice and self-surrender, and the victory of love over sin and death. But life is not all the agony of a ruined race. We remember the MASTER's word of blessing on those who hunger after righteousness, the gentle, and the peacemakers, and the

pure in heart, and his story of the father's welcome to the prodigal, and the exhortation that we should become as little children if we would enter the kingdom. The secret of JESUS still offers benediction for those who occupy the broad fields of human aspiration and endeavour, glad in the sunlight from above and in the great communion of the children of GOD, on earth and in heaven.

When we turn to Mr. LOWES DICKINSON's article, we find that he identifies Christianity not with what appear to us the essential things of the Christian life, but with a doctrine which makes the sense of sin the centre of all Christian ethics and insists upon the essential weakness of man; it includes belief in the altogether exceptional and abnormal significance of JESUS CHRIST, as a divine being, in a sense in which no other man has been or can be divine. Such belief, he holds, is no longer possible to the modern man, who therefore feels Christianity to be not a help, but a hindrance to his expression of the truth concerning the world and society.

Such a conception of Christian truth, however, we may willingly abandon, and feel that we are brought all the nearer to the mind of CHRIST himself. The attitude of the opening of the Church of England service, Mr. LOWES DICKINSON believes to be increasingly unreal to most serious men. "They have, I suppose," he says, "many of them, a sense that they sin; but not that they are 'miserable sinners.' The general confession repeated every Sunday in our churches would seem, I believe, to most of the worshippers, if they really thought about it, quite absurdly untrue to their feelings. 'There is no health in us.' That, surely, is the last thing a healthy man or woman believes. And to repeat it every Sunday, with the knowledge that a week hence it will be repeated again, and be as much or as little true as before! There is surely something about all this that is quite out of focus." With the protest against that attitude we are in complete agreement, "but not with any admission that it must be regarded as essential to Christianity. The hunger after righteousness is essential and the shame of failure, and remorse for wilful sin, but not despair or any surrender to Dr. FORSYTH's 'ruined world.'" What JESUS asks of his disciples is not a constant morbid sense of sin and helplessness, but rather a joyful strength in the true spirit of obedience, and trust in ultimate victory, because over all is the ETERNAL GOODNESS.

To the modern mind, Mr. LOWES DICKINSON says, man is a creature not finished, a being "in process of creating himself"; in process of growth, we should rather say, conscious of being moulded by the great forces of life, impelled to something greater than he has yet attained, and with guidance that may be trusted. The secret



of Christian faith, which is entirely in keeping with such a view of life, is the happy trust that the guiding and moulding force is in fact our FATHER's purpose, that we are always in His hand, and, as we are faithful to the light that is in us, are being led by Him in the true way of life. Our growing knowledge of the universe points more and more certainly to the conception of the ONE ETERNAL POWER, as the source of all, and it is the old secret of faith that we have simply to learn to be still, and know that He is GOD. Strong in the strength of His righteousness, we stand undaunted in face of the problem of evil; it means to us that evil is to be resisted, whatever form it takes, and is to be overcome by good. Knowing the supreme power of love, stronger even than death, love that is perfect in the strength of righteousness, there is a secret confidence which nothing in the bitterest tragedy of life can destroy, and a peace in which we know that it is GOD who is yet over all.

We agree with Mr. LOWES DICKINSON when he says that the Power which sustains the world cannot be identified with JESUS CHRIST, and that our feeling towards that Power cannot have any of the "sentimental, almost erotic character" which he finds to be the mark of "most Christian hymns." Yet we feel it to be the profoundest truth when JESUS said "Our FATHER"; the surest things of the Spirit in love, and purity, and trust, in such love and self-sacrifice as we see in the MASTER's life and death, and know to be the life to which we also are called, do avail to overcome every power of evil that assails our peace, and give us confidence to hope ever and fare onward upon our way, doing our own work, striving always for better things, while it is yet to-day, content in life or in death, because there is always the ONE who cares. Christianity, Mr. LOWES DICKINSON says, cannot give the sufficing answer, and we must make new myths. But really we do not want any myths. We may be content simply to be alive in the world as it is, aware that there is that other ONE, in whom we recognise the Eternal Power, not ourselves, which makes for righteousness, and in whom, amid all the glory and the beauty of the heavens and the earth, and over all the shadows of bitterness and sin, Love is for ever greatest of all. These elements of our deeper life, in the Spirit, are at the heart of the religion of JESUS, and they are the abiding things of Christian faith. Our life, by a growing experience, is being moulded constantly to new forms, making for the perfecting of our social order, with newer and fuller vision of that Kingdom of GOD on earth which JESUS also preached; but the essential elements remain the secret of all health and of all progressive vigour. It is through them that we have the strength and joy of our reasonable faith, and our abiding confidence that it is our FATHER's will, which must be done.

## MATTER AND SPIRIT.\*

BY THE REV. W. G. TARRANT, B.A.

It is absurd to speak of a "stream of tendency" as accounting for the existence of the world of which we are conscious. We might as well speak of the lines of a railway as accounting for the arrival of the train first at this station, then at that. The rails are but part of a machinery; the tendency of things is but the direction which we discern to be taken by the hidden agency that moves and works in all things. As to the suggestion that there is no real *tendency*, no definite path for the growth of things, the facts are evidently against it. So definite and regular is the trend of nature that we recognise every year the flowers that repeat last summer's glories; we base our daily conduct and business on the expectation that this definite path will be adhered to, and that the operations of this world around us will go on as invariably and surely as the familiar mathematical truths are deduced from the shapes and proportions of geometrical figures.

It seems clear, then, that in "considering the lilies, how they grow," we come face to face with this ultimate problem—not whether there is *any* definite Upbuilder, Arranger, Cosmos-maker, at work in these lilies and in the whole world including ourselves—so much it would be difficult to deny; but the problem is—whether we, being thinking minds, *i.e.*, spiritual creatures, linked to matter, yet thus capable of poising ourselves above it, and judging its ways and meanings, do recognise in that World-Builder another Spirit, so far the counterpart to ourselves that we and It may understand each other and work with each other.

To some men that recognition is easy. To some it is inevitable. It was so to Jesus, it was so to Plato; it was so to Wordsworth and Browning, and to a host of kindred spirits. To others it is not easy, or not usual. If we try to find the determining quality of mind which leads to the one result or the other, according as this quality is present or absent, we may, I know, only too easily make precipitate blunders. But, when all is said, I find no other key than in that principle so often insisted upon by Jesus, and by many a thinker before and since, *viz.*, that the mind of man "finds God" in the measure that it is fit to do so. The pure in heart, said Jesus Christ, shall see Him. We may venture, I trust, to widen the saying—rather, however, in aspect than in essence. The poetic mind finds the poetry of things. The physicist and chemist live in a world-wide laboratory. The moralist is on Sinai's mount wherever he goes, and finds himself possessed more and more of laws and statutes and judgments which none may infringe with impunity. The loving and gracious mind finds love and graciousness. Just so the flowers open their hearts' secret to the sky; and whether it be that of the glowing rose, or silvery lily, or azure harebell, the all-encompassing light falls into each and is red or white or blue there as the tissue of each is ready to interpret it. Much is given, in almost

prodigal bounty it seems at times—so large are the wonders of the world, so slow are we to wonder at them. The one thing *not* given is that which the man himself must give—it is what the late John Hamilton Thom called the "proper toil and effort of the soul"; it is the opening of the eyes of the human spirit, we may say, to see the spiritual side of all life and being. If it is objected that to speak in this way is to make all religious truth perilously depend on subjective feeling and personal capacity, it may be answered with entire cogency that this is not a feature peculiar to religious thought. All our thinking about the world is dependent on our capacity to receive impressions of external things. Without the sometimes dim avenues of bodily sensation we should be cut off entirely from the outside world; yet none but an odd person here and there, perhaps, really and practically doubts that, however imperfectly we may apprehend the character of the surrounding Universe, it is *there*; and the more skilled we are by "proper toil and effort" of the mind, the more we shall approach to a fair and sufficient understanding of its ways.

Apply this to the spiritual side of life, therefore, without hesitation. When you "consider the lilies" and meditate on the facts of growth, not only in its processes, but in its results, as beheld in every creature up to and including your own thinking nature, accept fully and confidently the clear conclusion, that

"There lives and works

A soul in all things, and that soul is God"

that what we call

"Nature is but a name for an effect  
Whose cause is God. He feeds the  
secret fire

By which the mighty process is maintained"

and that "in Him we live and move and have our being."

This insight gained, this revelation of daylight to our mental vision, how utterly changed and exalted become all the duties, pleasures, lessons, and trials of our life! We see that God *does* clothe the grass of the field, and we can trust Him. The voice of St. Paul admonishes us with new force—"If we live by the Spirit"—as how else? "by the Spirit let us walk." Then we remember the cluster of graces and virtues in which the same writer presents a picture of the fruit of the Spirit—the very thing for which *we* grow, as the plants, each in its kind, exist to produce their peculiar fruit. May He that causes all things to grow that share the pulses of life bring forth in us, in their fulness, these sweet and wholesome fruits—

"Love, joy, peace,  
Long-suffering, kindness, goodness,  
Faithfulness, meekness, self-control."

WINIFRED HOUSE INVALID CHILDREN'S HOME.—The annual birthday "at home," usually held on the first Saturday in May, has been postponed for a few weeks, when it is hoped that the weather will have become sufficiently settled to allow many friends the opportunity of visiting Mrs. Hampson's Memorial Home.

\* Conclusion of a sermon preached in the Wandsworth Unitarian Christian Church, and printed for free distribution there.



## THE PERPLEXITIES OF A STUDENT.\*

TRANSLATED FROM THE FRENCH OF  
PROFESSOR E. MENEGOZ.

HERE is a young man, serious, intelligent, pious. Parents and pastor have brought him up on lines of the strictest orthodoxy, and sheltered him as far as possible from all heresy. He comes to the Faculté with a sincere desire to prepare for his pastoral work.

The Old Testament course is about to give him his first shock. He had been taught that the five books of the Pentateuch were written by Moses. Now the Hebrew professor points out to him by unanswerable arguments that they are of a later date, and puts into his hands publications by professors, reputedly orthodox, who have arrived at the same conclusions. His traditional views are shaken, and, what is still more serious, he finds that in many passages the legislation of the Children of Israel is unfairly attributed to Moses, and that consequently the words of the Pentateuch cannot be received at once as the words of God. In consequence of these statements, of which he recognises the scientific value, his faith in the inspiration of the Bible has been severely shaken.

There is yet more. In the New Testament course the Professor proves in an equally unanswerable way that Jesus believed in the Mosaic authorship of the Pentateuch. Now, if Moses did not write the Pentateuch, then Jesus is mistaken. And if Jesus is mistaken, he is not God, as his pastor and parents have told him, for God, who is omniscient, could not be mistaken. What a blow! It is harder than the first. His belief in the authority of Jesus Christ is shaken. This is increased when it is proved that the predictions of Jesus relating to his second coming are not fulfilled, and that Jesus seems, on many points, to have shared the errors of his contemporaries. He was not, then, the incarnation of the second person of the Godhead. What confidence can be placed in his words? The whole Gospel is laid open to question. And our young man is profoundly unhappy.

His distress is only increased when, under the Patristic Professor, he studies the Fathers, and consequently the history of Dogmas, and when he learns how the dogma of the Trinity and that of the essential divinity of Christ were formed by degrees in the early ages—dogmas foreign to the Old and New Testaments, and born into the Church through the influence of Greek philosophy. Now the venerable edifice of the old dogmatics already tottering, falls down completely, and with it the teaching of the Catechism and of the official creeds of the Church. It is a sad catastrophe. The old orthodoxy is only a heap of ruins. The history of dogma has finished the work of demolition which was started by Biblical criticism.

Our young man is absolutely upset. All his old beliefs give way; he is in despair; he dare no longer think of a pastor's work. What will become of him? He feels lost. It is the wreck of faith.

In the depths of his desolation, with torn

soul, beating heart, and burning head, he goes to his pastor to regain his lost peace. But all in vain. The dear old man is terrified; he groans, he raises his arms to heaven, he uses holy imprecations against innovation, he appeals to the prophecies and miracles, to the Apostles' Creed, and the "great Christian facts," to the Reformers, and to the men of the Revival, to the "cloud of witnesses" from the origin of the Church till our own time. To frighten the unhappy catechumen, he quotes the classic and obligatory example of Scherer, that distinguished but misled spirit who was led by Biblical criticism from enthusiastic faith to desolating scepticism. He concluded with an ardent prayer to God for the conversion of the poor unbeliever and his return to evangelical truth.

The student is deeply touched. He only wishes to be convinced, but to attain that there must be good arguments, exact answers to the troubling questions; but his pastor offers him only lamentations, energetic assertions, and an appeal to disputed authorities. This does not satisfy our troubled seeker, in whose mind the clear and decisive demonstrations of his professors have ploughed too deep a furrow to be effaced by touching adjurations.

The words of his pastor have, however, encouraged him, by assuring him that this crisis, which came from the natural evil and corruption of the human heart, was only temporary, and that through prayer he would come out victorious. He returns, therefore, to the Faculté, determined to try by prayer to fight against history and criticism—that is, he is about to make efforts at auto-suggestion.

But history is intractable, and the texts are stiff. One needs much auto-suggestion. It is, for instance, very difficult to persuade oneself that an error of translation, as may be found in the New Testament, is a perfect translation; that a false quotation is exact; that Matthew and Mark were not mistaken in attributing to one prophet the words of another; or that the writers of the Old Testament taught the doctrine of the Trinity; or that Jesus taught belief in the Virgin Birth as an essential element of his Gospel.

Our student, in following anew the course of his professor, soon recognises the impossibility of destroying through prayer the manifest teaching of history, exegesis, and criticism. His agony returns, he almost sinks beneath his torment, when a ray of light crosses his mind and awakens hope in his heart by letting him see a way out of difficulty, a possibility of salvation. A ray of light through the darkness! Yes, he has just heard his professor of dogmatics explain in a persuasive manner the difference between the religious life itself and its varied interpretation in theological formulae, between the faith of the heart and its contingent expression in either individual or collective expressions of faith, between communion of the soul with God and the teachings of science, history, and philosophy. He rejoices to find that religion in its essence is always identical with itself; it is eternal, having its source in God, it cannot be enfeebled by the scientific, historic, or philosophic errors of the great servants

of God. It is the same with those who lived and preached in other days and with those who live and preach now.

He was moved and possessed specially by the concluding demonstration, founded on exegetical proof and historical conclusions, that from this thesis the only condition laid down by the gospel of Christ for salvation is faith, repentance, and the gift of the self to God, and that, for him who lives in this faith, erroneous beliefs, whatever they may be, will not be a cause of condemnation.

This teaching came to him as manna from heaven. He eagerly nourished himself therewith, rejoicing greatly. He has found again the spiritual forces that restore the soul, raise the courage, strengthen the moral and religious life, and give a large satisfaction to the requirements of thought.

The whole gospel lives again for him, and renews his life. He has re-found in Jesus Christ his Master and Lord, the divine messenger whose word in religion and morals is the word of God, the perfect revelation of the thought, of the will, of the heart of the heavenly Father: The holy and the just, whose life has realised the ideal of life in God and given the example of unshaken fidelity to his earthly mission, even to the torture of the Cross: The Saviour, whose triumph over death is for the believer a moral certainty, and whose vivifying spirit continues to exert its blessed power over the conscience of humanity.

The taste for Bible studies returns to him. He plunges into the Evangelists that he may enter the better into the innermost thoughts of Christ. The Bible appears to him again, shining with radiant light. The blots which disturbed him disappear from his sight as spots on the sun. He assimilates the divine substance of the Bible. He feels himself to be in living communion of faith with Moses and the prophets, with Jesus and the apostles, with the reformers and the men of the revival, with his pious parents who had never lost hope for their son, and with his dear pastor, whose prayers have been answered, though in a way he had not thought.

Freed from his nightmare, he returns thanks to God because he has arrived at the intimate conviction that no intellectual error can take away his salvation, and that God, to receive him into communion here below, and in the heavenly kingdom, asks only for his heart, and does not impose as a condition a bondage to scientific, literary, historic, or dogmatic beliefs. He has recognised that Fidéism is right when it teaches the doctrine of salvation by faith, independently of belief—*sola fide*.

And this truth produces a salutary effect and disciplines the life. Our young man does not keep to intellectual knowledge, theory, belief. His new convictions are not sterile, he realises them in practice and translates them into his religious and moral life. He has heard the call of the heavenly Father, "My son, give me thy heart," and he has given Him his heart for ever. Living in God and for God, he has henceforward the firm assurance of salvation, and full of joyful cheer sings hymns and praises to the Eternal. For the future there opens before his delighted

\* Extracted, by permission of the Author, from "La Valeur Religieuse des principes de la théologie évangélique moderne."



eyes a field of activity both hard and magnificent, in which he will spend himself wholly for the establishment of the reign of God on the earth.

#### FROM FAR CEYLON.

"I WILL LIFT MINE EYES UNTO THE HILLS."

UNDER the bravery of the Psalmist's cry seems to be hidden a pang. There is in it more yearning than resolve, the yearning of one born and bred among the hills for his proper home. The writer was, perhaps, wasting listless days on the flat plains of Babylon; and through the desert of a mind barren of hope, stretched an oft-trodden road of the desire, the *Heimweh*, the longing for the land of his youth and of his love and of his heart's rest.

Such a desire may have worn for him the form of patriotism or of religion; yet it may have been nothing more than the effect of the influence of habitual environment, exerted after a period of absence as naturally as hunger or thirst after a period of deprivation of food and drink. Those of us whose personality is still deeply rooted in the earth are compelled to acknowledge the reality of this influence. We know that the physical conditions affecting the soul's growth leave this ineradicable heritage in our being. Something in the intellect, and even in the spiritual life, may be modified by the familiar surroundings of our youth, and the dominance of the *genius loci* of our environment asserts itself long after we have ceased to suspect its existence.

Thus one turns with longing to the seashore and finds strange solace in the surgy murmur of waves kissing the beach; another keeps alive his love for wide level spaces where something in him still is disengaged and enlarged; the hill-born also will not be broken of his passion for the hills. You can tell by the glint in a man's eye what his particular passion is. Does not a sea-lover advertise his predilection to the world, without a word? Would you not pick out an Alpine climber in a London restaurant, and separate men who have lived among fens and within dykes from all the rest? In Ceylon there is a sharp distinction felt and made between the highlanders and the lowlanders. The former can hardly recognise any human interest as attaching to the latter. It was the hills that made Amos and Hosea; the Old Testament sprang from the race of Abraham who chose the high places to the fatter meadows of the plains. The religion of Israel was the religion of hill-men.

How keen their anguish when they were carried away as exiles to the plains, those of us who have made ourselves voluntary exiles can partly understand. I would have been diffident in offering interpretations based on individual experience (remembering that the least tolerated communications are the least impersonal), had I not spent thirteen years in that nursery of egoism, the Unitarian ministry. But during the three months I have resided in Colombo, our Psalmist's cry for his hills has simply haunted me. Let me explain that this important gateway to the East, the city where a hundred nations meet, stands no higher than 12½ ft. or 15 ft. above sea-level; and inland are miles of

marshland and stagnant water. Ancient miracles told of the island become quite credible when one considers that malarial fever is not known here. With the crowded population and the open drains, and the jungle habits of a large proportion of the inhabitants, and scorn of the principles of sanitation, one would expect plague and cholera to be rife. It is not so. It is said that cholera and plague germs cannot stand the heat of the plains of Ceylon. Indeed, the sun beats so fiercely upon us that for the European tolerable existence is only possible in the shade, and little by little his energy leaks away, and leaves him a creature of ethereal and transparent whiteness. Even his intellect is said gradually to weaken, and the time comes when he accepts the feudal conditions of society, and its benevolent despotism, and allows himself to be treated as a pampered Sybarite, as though he had never heard the words "democracy" or "the dignity of labour," or ever read Carlyle or Ruskin. Missionary enterprise means here the conjugation of the verb "to sprawl," and organising native industry from the easy chair. The chances for starting liberal religious services in Colombo are very remote. My own energies spent in the moral charge of fifteen masters and four hundred and fifty students reading in the Buddhist College leave no margin for that undertaking. I never preached so much in my life as nowadays, but it is not from a pulpit; and I do not doubt that my work as an educationalist is as useful and as sacred as the ministry of the Word. The only difference is that it is a daily and almost hourly duty; that my hearers are the young (whose ages run from ten to twenty-five), and that it is delivered to those who chiefly are votaries of the compassionate Buddha. Every morning we begin our work with a verse of adoration to this master, and end our day with a different tribute. Every day we recite the five precepts and all discipline is founded upon them. Ceylon is a land of the Buddha. Yet Colombo is not so much a centre of Singhalese civilisation as it is a disease compounded of diverse humours derived from all civilisations. We have temples enough here, and the service in them is undoubtedly a reality, but the antagonism of the conflicting religions, Christian and non-Christian, mars our conception of that peace indigenous to Buddhism.

Early every morning, before the sun's rays have blinded all distances, I was able to see from a knoll near my bungalow the distant mountains in the heart of Ceylon, and crowning them, Adam's Peak, the summit of the Buddha. I heard the Psalmist's cry very plainly in my own heart then, and it was this daily vision which kept alive the dream of the hillborn—this glimpse of the far places where the cool breezes blow and the white mists gather, and the violet shadows lie consolingly. At length, at the end of the term, the hills become no longer a dream but a realised delight. Once more I could breathe freely; once more the chill air made music in my veins; and the clouds that scarfed the mountains renewed upon me their ancient charm. I climb the heights and list to the waterfalls with the sensations of youth; I feel the ecstasy of them whose feet had reached the head of Zion, whose lips

were moistened with the dews of Hermon, who sat beneath the shade of the cedars of Lebanon. "The hills whence cometh my help!"

One can walk about here all day, and bathe in the bliss of buoyant being. Here the oppression of heat and of conflicting ideals and of city problems is lifted; here the perplexities caused by aggressive world conquerors and decadent peoples do not fret so painfully; but the sanctities of the dawn distil their balm, and the wide wonders of the night wash, like a lustral lymph, all disquietude and unhappiness away from the soul. In this hamlet on the hills, to which neither vehicle nor beast of burden penetrates, and all pathways have been made by the bare feet of the gentle inhabitants, one feels nearer to health and pure being, nearer to the Lord Christ and the Lord Buddha, though there is not a shrine to either, save to the latter in the people's hearts.

J. TYSSUL-DAVIS.

*Nildandahinna, Ceylon.*

#### THE SCENERY THAT WE LOVE.

BEYOND the quickening and reviving influence on our whole nature of sunshine and clear air, the scenery which is most generally loved is that which includes in it a great deal that tells of man's presence and is largely due to his labour. Picturesque cottages with carefully kept gardens; farmhouses with their outbuildings, orchards, meadows and cornfields; domesticated animals; men and women and children occupied with the land and the creatures that live on it; mansions with well-tended parks: these form a landscape of which all is cared for and cultivated by some one, or if there be an interlude of wild common or undisturbed woodland, it is carefully maintained in this condition for the benefit and joy of the surrounding dwellers whose houses are set where they can see and use it. Such is our Surrey scenery in perfection: such is most of England where it has not been devastated and soiled by the ugliness, refuse, and smoke of manufacturing gloom, and the wholesale mercantile production of houses for other people to live in. The American visitor finds England like one great garden or park, and in his rapid survey such it may well seem.

The beauty and peaceful homeliness is due not only to the actual presence of man working in harmony with nature, but is full of the feeling and suggestiveness of many generations of human workers and lovers of the land. The meadows and fields could not be what they are save after centuries of husbandry. The glorious trees were planted long ago, and have not grown haphazard or according to the ways of unrestricted nature. Man has been at work planting, thinning, cropping, guiding, feeding, and even supporting the old age of these monarchs of the forest, and the homely hedgerows and wayside banks are homely because he has been among them all the time.

If we sometimes contrast the work of man in towns with the work of nature in the country, we should remember how much of the country we find delightful is due to the harmonious fellowship of man



with nature, and rather pity than blame those who, cut off from their natural heritage, are stinted of nature's beautiful material and inspiration to work with, and live ugly, dwarfed, constrained and artificial lives in deserts of bricks and mortar, paving-stones and soot.

There are other scenes which some, though fewer, people love quite as sincerely as these homely landscapes, the wild moorland of the north and west, the mountain peaks and highlands which rise above the region of cultivation, the rocks and bays of the sea where the waters spend their oceanic force untrammelled by the devices of men. Yet for most people the joy of these scenes is as a background for more companionable sights, the distant accompaniment of their journey. They climb the eminence and are charmed to have so wide a view of homesteads, villages, and fertile valleys and plains rich in the results of men's activity, and the delight of a grand stretch of sea and shore is enhanced by the sight of shipping far out at sea, the signs of a fishing village near at hand, or even a boat lying on the beach.

The majestic and awful joy of an outlook devoid of human signs is rare and wonderful, and is not felt by all when the place is reached that may beget it. Awe is mingled with terror, or drowned in painful loneliness for some who have not learned to know nature's heart. And the sublime is mingled with an indescribable fear in its first impressions, beyond which some who have the opportunity never advance. The yawning precipice, the foaming cataract, the terrific leap of a Niagara of waters, the white solitude of an Alpine snowfield, the experience of a great tract of moorland without building or boundary of man's devising, or a waste of waters and a lonely shore are felt by most people as strange and unhomely, forbidding even, and depressing. Possibly the repulsion and dread are in part due to the sense of danger, if not to oneself, yet to others who might get lost, miss their footing, or get swept away. In the heart of them all, however, these untamed, primeval, rugged, and unlimited sights of nature, there is something akin to man in his infinite being which he will seldom if ever find in the peaceful and fruitful vales where he makes his home. But he must not flee from them; he must hug them to him, bathe his vision in them, linger long among them, wait for them to lay hold upon him. No mere taste of them and then a quick return to ordinary fare; no rapid glance around and the quick descent to accustomed pleasures and well-known companions will be enough to open the way for them into his heart and soul. The terror and dread must have time to pass and leave him with his infinity face to face with the infinitude of nature. Then he will know nature and God as never before.

The awful and sublime in nature are as truly akin to man as the fruitful field and smiling homestead. Though they be not the comfortable surroundings of his daily duty, they belong to his striving and soaring nature, which cannot be content with the daily work and the common task until these find in him their place as a preparation and, in temporary circumstances, the realisation, with limitations, of that which is in its completeness illimitable,

and is beyond time and space and the daily needs of man and his homestead.

For, into the most peaceful and smiling land, into the mansion set within its park of ancient trees and well-kept gardens, smooth lawns and shining waters, into the cottage with the cosy thatched roof, climbing woodbine and rose trees, old fashioned flowers and healthy vegetables speaking of man's uses and delights, there enter stern realities of experience from another reach of existence. Rising from the depths of human nature and the nature that is human and more than human, they make great clefts in life, disclose the bare rocks, rush forth in overwhelming torrents, and carry us away from human companionship into solitary places, and what for the time seem wild wastes of rugged and soul-rending solitude. Two who were comrades for many years are parted: two who were nearing the haven of completest personal union find a yawning chasm suddenly open between them: man builds his pleasant home and furnishes it according to his liking, and thinks there to spend many blissful years with those he loves, to sit under his own sycamore tree and smell the sweet fragrance of his roses and woodbine, and the news comes to him from his own body that his days, not his years, are numbered, and soon he must pass hence. A woman spends many years in willing self-sacrifice, glad through love for her children, and as they go forth to their own way in the world one or another enters on devious paths and rends her heart by wantonness, separation, or failure, and there is the lonely spot which suffuses its influence through all her life, left by the dear one withdrawn, in time, or out of time, from her embrace.

And to the most complete and blessed home life lived in and for itself there must surely come echoes and disturbing storm winds from the multitudes who have no such happy resting-places, the oppressed, the unfortunate, the wrecked, or struggling sons of men in Russia or Congo, or in the grimy ways of English joyless labour.

Were all these tumults stilled or barricaded from the charmed enclosure, selfishness which is sin would rend the soul asunder, or lay it dormant, till the soul of man would rise in its terror and grandeur and rouse divine discontents, harbingers of a fuller and more lovely living, a wider and deeper union with God than any earthly abiding-place can satisfy.

We must not try to conquer these discontents and lonely longings, these things of awe and dread, by flight or forgetfulness. They must be met and learned. And though they come in the appearance of pain and struggle, we must wrestle with them till break of day, and say to them, "I will not let thee depart unless thou bless me." For there is blessing in them. They are calling in the storm-wind and the roar of the cataract, in the unlimited stretch of rugged landscape, in the rocks and precipices of life,—"Friend, come up higher,"—higher, higher, even to the mountain peaks where, if not before, thou shalt see what all this means and is. Thou shalt not born and dowered merely for a shut-in valley existence, thou art instinct with eternal life, eternal love: something more of this thou must learn. This is thy calling. Thou canst not understand,

or it would not be a calling to higher, fuller life. Thou canst but feel the impulse to go forward, when circumstances and events disturb the smaller harmony of a simple melody and ask for the grander music of a heroic symphony. Grapple with thine adversary, thy difficulty, till break of day, and thou shalt find "I have seen God face to face and my life is preserved."

No longer does it seem fitting to talk of arid wastes of moorland, forbidding rocks and precipices, devastating torrents, wild and unhomely seas and lonely shores, or a terrible solitude. *Alone* we wait, and seek, and come to rest within the awe, seizing it and holding it to our hearts till the terror passes away and we know ourselves more than ever before as nestling within the everlasting arms. Then most blessed of all human comradeship if we find one who knows it all and is one with us in this blessed experience of divine union. Then is human love realised in divine love. Though we live, as before, in the simple homestead, made still more beautiful with not less tender care: now there is no antagonism between its peace and the wide and turbulent world—and, thank God, there are the glorious mountains, the wide sea, rock and moorland, snowfield and rushing winds, and they are ours and His.

PRIESTLEY PRIME.

#### THE HIBBERT JOURNAL.

OF two of the most important of the articles in the current number of *The Hibbert Journal* we have written in our leading article this week, and only note further with reference to Dr. Forsyth's article on "The Distinctive Thing in Christian Experience," with which the number opens, that on page 497 he gives a wrong reference to the *Christliche Welt*. Between his article and Mr. Lowes Dickinson's on "Knowledge and Faith" comes an article by Professor Lovejoy, of Washington University, St. Louis, a member of the American Editorial Board, on "Religious Transition and Ethical Awakening in America." It deals with three books which appeared about the same time last year—"The Church and the Changing Order," by Professor Shailer Mathews, of Chicago; "Jesus Christ and the Civilisation of To-day," by Professor J. A. Leighton, of Hobart College; and "Christianity and the Social Crisis," by Professor Rauschenbusch, of Rochester; and a further essay on "Sin and Society," by Professor E. A. Ross, of the University of Wisconsin. These books are all significant of the new stirring of life in the demand for social progress and the desire that the churches should not fail in their duty in this matter. "In spite of much amiable philanthropy and useful practical work," Professor Lovejoy writes, describing Professor Mathews' view of the situation, "the churches and the ministry—with no inconsiderable number of honourable exceptions—must be said to be out of touch with the deepest and most characteristic moral—which is the social—movement of our time. In two increasingly important circles of society, in fact, the official spokesmen of the Church are, however unfairly, under a twofold suspicion which weakens not only their influence, but the influence of religion



itself; in the academic community you may hear their intellectual honesty often called in question; and, among the working class, their moral sincerity, the reality of their desire to put into practice the ethics of self-sacrifice, humility, and equal reverence for all the children of God, which they preach. Neither sort of critic, probably, does justice to the real difficulties of a historic institution (made up of many sorts of very fallible mortals) in an epoch of transition. But, Mr. Mathews urges, the tension has now reached a point at which the future of the Church is menaced, unless it will endeavour, by the abandonment of non-essentials, to adjust itself to the new intellectual situation, and to the new social enthusiasms."

Mr. Lowes Dickinson, towards the close of his article, refers to Goethe as "the safest and surest example" of what he means by faith, and one who, "while deprecating all undue preoccupation with the idea of another life, and insisting on the duty of disinterested activity in this one, yet needed and professed a faith in the continuance of life after death." This is fitly followed by an article by Professor Frank Thilly, of Cornell, on "The World View of a Poet: Goethe's Philosophy," an extremely interesting exposition aptly illustrated by quotations from the poems. Goethe's passion for viewing things organically attracted him to pantheistic systems, such as Bruno's, Spinoza's, and Schelling's. "But with Goethe," says Professor Thilly, "nature and God are not identical; God is nature plus an indefinable centre. Behind all the change and movement in the world he sees something eternal, a unifying principle, a grand synthesis. *Alles Vergangliche ist nur ein Gleichniss*. 'In contemplating the universe,' he says, 'we cannot get rid of the thought that an idea pervades the whole, according to which God eternally creates and acts in nature, and nature in God.' Nature, in other words, is a revelation of God, the living garment of the Deity, *der Gottheit lebendiges Kleid*. God is in the world, not outside of it and acting upon it without; He is immanent in it, its immanent first cause." And again, Goethe's religion "is a religion of the heart, and not merely of the head; he has no fondness for dogmatic formulæ and rationalistic demonstrations; for him, too, God dwelleth in the light which no one can approach unto. His poetry breathes the spirit of humble reverence, devotion, gratitude, and love." It was a philosophy of action that he preached, particularly in *Wilhelm Meister*. "It is our business to live, not to be looking at ourselves. Man knows himself only in so far as he knows the world; he becomes aware of it only in himself, and of himself only in it." "How can we learn to know ourselves? Never by thinking, but always by doing. Try to do your duty, and you will know at once what is in you." "To cure the ills of the soul the intellect can do nothing, reason little, time much, decided action everything."

Mgr. J. S. Vaughan, writing from Rome on "The Catholic Church: What is it?" draws a striking picture of the world-wide organisation of the Roman Church, and describes its discipline as without a flaw, basing thereupon the familiar claim that

this and no other is the divinely appointed church, which Christ himself established upon the rock, which is Peter. Into the history of Peter's successors, and of the personal character of some of those "Vicars of Christ"—of whom, we are told, the declaration "He that heareth you, heareth Me" is accepted as fundamental truth—Mgr. Vaughan prudently does not enter; but remembering something of that history, and other facts of the religious life both within and without that world-wide church, we are not enamoured of the splendid success of its external discipline, and must continue, with the Bishop of Carlisle, to look for the true Catholic Church in a deeper fellowship of the Spirit—unseen, may be, of the princes of this world, whether lay or ecclesiastical.

The second part of Sir Oliver Lodge's Drew Lecture on the "Immortality of the Soul" deals with "The Permanence of Personality." It begins with a quotation from Kant:—"After death the soul possesses self-consciousness, otherwise it would be the subject of spiritual death, which has already been disproved. With this self-consciousness necessarily remains personality, and the consciousness of personal identity." This concluding part of the lecture deals with the Conservation of Value, the Permanent Element in Man, the Argument from Telepathy, the Subliminal Faculty, &c., and concludes as follows:

"Let us study all the facts that are open to us, with a trusting and an open mind; with care and candour testing all our provisional hypotheses, and with slow and cautious verification making good our steps as we proceed. Thus may we hope to reach out further and ever further into the unknown; sure that as we grope in the darkness we shall encounter no clammy horror, but shall receive an assistance and sympathy which it is legitimate to symbolise as a clasp from the hand of Christ himself." The next article in this series on "Immortality" is to be by Professor Eucken, of Jena.

Mrs. Peterson's article on "An Agnostic's Consolation" makes an earnest appeal, to which we may wish to respond, even while we feel that there is in fact fuller consolation to be found amid all the trials and sorrows of life. Truth, as Mrs. Peterson presents the appeal, "pleads for the unfortunate with more than a mother's love; she stretches forth her hand to the diseased and maimed, and entreats our help for them; she holds her hand to stay us, lest we trample on the upturned faces of the fallen; she reads us the hearts of our enemies to teach us to forgive; she falls on her knees and begs for mercy for little children, for the lonely and for the old. 'Look on all these,' she cries, 'there is no compensation for them, no comfort, no help, unless ye give it,' and lo, straightway we become kind."

Of other articles we note an interesting study of "The Dualism of St. Augustine" by the Literary Editor of the *New York Nation*, and a rather futile discussion by the Rev. R. Morris, of Dolgelly, of the subject "Was Jesus a 'Divine Man' and nothing more?" The British Pragmatists also come in for lively treatment, and the final article is upon "Law." The reviews of books are valuable and interesting as ever.

## MANCHESTER ASSOCIATION UNITED BAZAAR.

THE Association Bazaar was carried through last week in the midst of great political excitement. The building in which it was held stands in the North-West division, and though many of its best workers felt the difficulty of a divided allegiance under these circumstances it was brought to a fairly successful issue, and all concerned in it may congratulate themselves on the result. The sum desired, £5,000, has not been secured; but when all the payments are made it is hoped that the total will not fall far short of one-half of that amount.

The bazaar was held in the Lower Mosley-street schools, which Messrs. Barrett & Co. had fitted out in a simple but effective way for the occasion. The various churches of the Manchester District Association were grouped for the furnishing of the stalls, and in addition there was a stall provided by the churches of the Provincial Assembly of Lancashire and Cheshire, and other special stalls for books, pictures, &c. As things turned out there was not nearly room enough for the proper display of all the goods produced by the various congregations, and the taking of a larger hall would have been justified. The room itself was also so crowded that visitors could, at times, hardly move about, and this, no doubt, deterred them from return visits. On the whole, therefore, it may be said that the Bazaar was, every way, much more successful than for a long time seemed possible. Apart from the pecuniary result, it did great good in bringing the various congregations together, and this will remain as a basis for new efforts in other ways.

The gentlemen who kindly officiated as openers each day were Colonel Pilcher, Sir E. Durning-Lawrence, Bart., Alderman Healey, and Councillor Marsden; and they had for their chairmen the Revs. D. Agate, H. E. Dowson, C. Peach, and Mr. T. Fletcher Robinson. Great praise is due to the Rev. W. Holmshaw, who acted as secretary to the bazaar, and to whose untiring labours was due the very smooth working out of all its many details.

## THE MINISTERS' INSTITUTE.

THE tenth session of the Ministers' Institute was held at Oxford last week. Again the spacious buildings of Manchester College were most kindly placed at the service of the members, some of whom also made use of the students' residence. From all parts of the country ministers gathered on the Monday for a common meal in the dining-hall at 6.30. This was followed, after an hour's interval, by Communion in the college Chapel conducted by Dr. Carpenter, the Principal, and the Rev. Frank K. Freeston.

Tuesday's proceedings began with morning chapel at half-past nine, the service being taken by the Rev. Neander Anderton, and the address by the Rev. J. Collins Odgers. At the morning conference (chairman Rev. V. D. Davis) the Rev. Jos. Wood read an important paper on "Church Federation," which was followed by helpful and



practical discussion. The afternoon was left free for friendly informality, Mrs. Carpenter kindly dispensing tea in the library. Some of the members paid a visit, by open invitation, to Prof. Upton. At five o'clock Prof. Jacks made a spirited attack on "The Dogma of Ethical Infallibility," and a searching discussion followed his paper. The Rev. H. Shaen Solly took the chair. At the evening conference the Rev. J. Bruce Wallace, Congregationalist, gave an earnest address on "Socialism." His persuasive moderation disarmed some anticipated criticism, and led to a very profitable interchange of opinion. The Rev. P. H. Wicksteed presided.

At morning chapel on Wednesday the Rev. Dr. McLachlan took the service, and the Rev. W. L. Schroeder gave an address. An appreciation of Wordsworth, delightful and profound, was then delivered by the Rev. P. H. Wicksteed. An interesting paper on "The Alleged Cruelty of Nature," by the Rev. E. J. Fripp, was read in his absence by the Rev. F. K. Freeston. A farewell meal together brought the session to a close this year. There will be no Institute in 1909, owing to the National Conference meetings at Bolton.

## NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

**Ashton-under-Lyne.**—On Sunday, April 26 in the afternoon and evening special sermons were preached by Mr. Fred Maddison, M.P., to large and interested congregations. The occasion was the anniversary of the new building. The afternoon subject was "Religion and Labour," The evening subject "What is Unitarianism?"

**Astley.**—The annual school sermons were preached on Sunday by the Rev. W. McMullan, of Swinton. Special hymns and anthems were rendered by an augmented choir, assisted by an orchestra. Mr. A. Hunsworth, J.P., conducted, and Mr. C. D. Worrall presided at the organ. Hymns were sung by the children. There were good congregations, the evening one overflowing into the school.

**Bristol: Lewin's Mead.**—On Tuesday evening the members of the choral class held, at the invitation of the conductor, Mr. Thos. Gaylard, a very pleasant social evening, when Mr. A. T. Bird, on behalf of the members, presented Mlle. Yvonne Roux (who is returning to France) with a gold bangle and an autograph book, signed by all the members, as a token of friendship, and wishing her every success in her new sphere of occupation. In returning thanks, the recipient said she would carry away with her many pleasant memories of the past two years which had been spent amongst them at Lewin's Mead. Songs by the Misses Sutton and Hill and Messrs. Bird and Simmonds were much appreciated. A most hearty vote of thanks to the host was carried by acclamation.

**Dob-Lare, Failsforth.**—At a largely attended meeting of the congregation on Sunday afternoon a letter was read from the Rev. Albert Thornhill, M.A., resigning his pastorate of the chapel, with a statement explanatory of the reasons why he desired the resignation to be accepted. With practical unanimity the congregation "regretfully accepted the resignation," and passed a resolution placing on record their "high appreciation of Mr. Thornhill's services as pastor, preacher, and teacher." The resolution proceeds:—"We bear willing testimony to his untiring and successful labours in the Sunday-school, the purity and uprightness of his life, and the eloquence and power of his sermons which have resulted in a largely increased church membership, and a record attendance in the Sunday-school not

equalled for many years; and we sincerely regret that circumstances should have occurred leading to so early a termination of a ministry which opened with such promise." It is interesting to observe that during the first five months of Mr. Thornhill's ministry at Dob-lane no fewer than 96 members were added to the roll. The ministry will terminate at the end of June.

**Great Yarmouth (Resignation).**—The Rev. John Birks has resigned the pulpit of the Unitarian Church, and completed on Sunday a ministry of five years. A special meeting of the congregation resolved unanimously to ask Mr. Birks to re-consider his decision, but as he had accepted an invitation to the Taunton pulpit, which he formerly occupied for nearly 14 years, the resignation was final. Mr. Birks also had charge of the Filby Chapel. There were many expressions of great regret that he had decided to leave.

**Ilminster: Old Meeting.**—The formal re-opening of the schoolroom after enlargement and improvements, took place on Thursday, April 23. The schoolroom has been enlarged, an additional room put on as a tea room, &c., and a vestry and lavatories added. New heating and lighting apparatus has also been installed. The total cost was £564 18s. 5d., and the pleasing announcement was made during the evening by Mr. R. P. Wheadon, treasurer, that all had been paid off. After a public tea, a short concert was held in the church, at which selections were given by the choir. The company then adjourned to the schoolroom, where the chair was taken by Mr. Robert Blake, J.P., who was supported by the Rev. Dr. Odgers, the Revs. Jeffery Worthington, B.A., R. Davis, B.A., and R. Finnerty (pastor), Col. M. L. Blake and Messrs. R. P. Wheadon and M. B. Baker, by whom addresses were given. Dr. Odgers gave an interesting résumé of the history of the church, and reference was made to the generosity to the church of the Blake family.

**Kingswood.**—The Rev. J. Hardinge Matthews, whose health has been failing for a considerable time, has resigned the charge of the Kingswood congregation, of which he has been minister for the last twenty years. The congregation has asked him to take a long rest in the hope of his being able, after some months, to continue his ministry; but acting under medical advice he has regretfully declined this kind offer, and has felt obliged to ask to be relieved from all further responsibility at the end of May. Mr. Matthews is in his sixty-sixth year, and is suffering from a serious form of heart trouble, and it is not at all likely that he will be able to take another ministerial charge.

**Lydgate Chapel.**—The Rev. Lucking Tavener, of Ipswich, has accepted the unanimous invitation of the congregation to become the minister of Lydgate Chapel.

**South Wales Unitarian Association.**—The Easter meetings of this association were held on Wednesday and Thursday week, at Allt-y-placa, one of the older churches of the denomination in Cardiganshire, dating as far back as 1740. There was a large muster of ministers present on the occasion, and despite the most inclement weather the audiences increased from first to last. There were four services, in addition to business meetings, and altogether eight sermons.

**Unitarian Home Missionary College.**—Mr. James R. Beard, the hon. treasurer, has received from Messrs. J. H. and J. Y. Johnson, solicitors, of 47, Lincoln's-inn-fields, intimation of a legacy to the college under the will of the late Caleb Ashworth Tate, esq., of £2,000, free of duty. The Tate family have been among the most munificent supporters of the Unitarian Home Missionary College. Sir Henry Tate, a large subscriber and frequent donor, finally gave £5,000 for an endowment. Sir William Henry Tate has been a constant subscriber and a contributor to the Jubilee Fund, and this legacy of £2,000 from Mr. C. A. Tate will be a great encouragement and help to the committee in their endeavour to increase and perfect the usefulness of the institution.

**TO CORRESPONDENTS.**—Communications have been received from the following:—A. S. C., B. D., C. L. B., E. H. G., E. L. H., F. B. M., E. N., J. W. N., C. P., H. P., C. T.

## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 3.

### LONDON.

Acton, Creffield-road, 11 and 7, Rev. ARTHUR HUEN.  
 Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley road, 11.15 and 6.30, Rev. GEORGE CRITCHLEY, B.A.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. ADDISON A. CHARLESWORTH.  
 Deptford, Church-street, 6.30, Supplies.  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. R. N. CROSS, M.A.  
 Forest Gate, corner of Dunbar-road, Upton-lane 11 and 6.30, Rev. H. WOODS PERRIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. W. J. JUPP.  
 Ilford, Assembly Rooms, Broadway, 7, Rev. T. E. M. EDWARDS.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
 Kentish Town, Clarence-road, N.W., 11.15, Rev. F. HANKINSON; 7, Mr. SYDNEY SPRAGUE, "Bahaim."  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
 Little Portland-street Chapel, 11.15 and 7, Rev. ROWLAND HILL.  
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. STANLEY A. MELLOR, B.A.  
 Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. S. P. PENWARDEN.  
 Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. FELIX TAYLOR, B.A.  
 Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.  
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. Foat, M.A.

# Woman's Delight!



GENERAL VERDICT OF USERS.

"There is no Iron like the DALLI." "Would not be without one." "Saves time and money."

No danger of Explosion!

No Gas! No Fire! No Smell!

Self-heating with Smokeless Fuel.  
 No other but the "DALLI" fuel will answer.  
 Beware of worthless imitations.  
 Price of the "Dalli" 6/-; "Dalli" Fuel 1/6 per box of 128 blocks.  
 Of all Ironmongers.



Stratford Unitarian Church, 11, Rev. T. E. M. EDWARDS; 6.30, Mr. D. DELTA EVANS.  
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
Wimbledon, Smaller Worpel Hall, 11 and 7, Rev. W. E. WILLIAMS, B.A.  
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

ABERYSTWTH, New Street Meeting House, 11 and 6.30.  
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.  
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.  
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.  
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.  
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Dr. BIMAL GHOSH.  
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.  
LEICESTER, Free Christian Church, 11 and 6.30, Rev. C. E. PIKE.  
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. JAMES HARWOOD, B.A.  
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. E. PARRY.  
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.  
OXFORD, Manchester College, 11.30, Rev. STOPFORD A. BROOKE, LL.D.  
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.  
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.  
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTOWELL BINNS.  
SEVENOAKS, Bessell's Green, The Old Meeting House, 11.  
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 and 6.30.  
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

## GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

## SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

## DEATHS.

HARWOOD.—On April 16, Annie M. Harwood, beloved wife of A. C. Harwood, of Forest Gate, E., in the 65th year of her age.

HERFORD.—On April 27, at Torbay Lodge, Paignton, South Devon, William Henry Herford, in his 88th year.

## Board and Residence.

**BOURNEMOUTH.**—Elvaston, West Cliff, BOARDING ESTABLISHMENT. Unrivalled position on sea front, close to the Highcliffe Hotel. 50 rooms. Full-sized billiard tables. Lovely grounds, with access to Cliff Promenade. Due south. Near Unitarian Church. Illustrated Tariff.—Apply, Mrs. and Mr. Pocock.

**ST. LEONARDS-ON-SEA.**—"Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE; most comfortable throughout. Sea View, excellent cuisine. billiard and smoke room, sanitary certificate. —Mr. and Mrs. SIDNEY P. POTTER.

**LADY** offers share of furnished house, board and attendance to ministers' families or others desiring inexpensive holiday. —S. INQUIRER Office, 3, Essex-street, Strand, W.C.

**LEE** (North Devon Coast).—To be LET. Furnished, any time up to July 10, charming House, cottage style; very fine coast views; two sitting, seven bed rooms; 1½ acre; delightful garden sloping to seashore; tennis court; excellent bathing, golf. Terms moderate.—Apply Hon. Mrs. GIBSON, Clonlea, Sandford, County Dublin.

**HAMPSTEAD.**—House to be Let, Furnished, from May, for six months or less. Very sunny. Near chapel; Heath; and Tube station. 3 sitting rooms, 4 bed rooms and dressing room, workshop, bathroom h. & c.—Apply Z. c/o Potters, Rosslyn Hill, Hampstead. Tel. 1962 P.O.

**COUNTRY HOUSE** in Delamere Forest, Cheshire; well furnished; suitable for family. Stands high. To be Let, with or without attendance.—Apply to Rev. R. T. HERFORD, Stand, near Manchester.

**MIDHURST.**—TO LET, FURNISHED, from May 6. Comfortable house, eleven rooms, kitchen and office, bathroom h. & c.; pretty garden, modern drainage; near station, golf links. Terms moderate.—Apply MORLEY, 5, Lyndhurst-road, Hampstead, N.W.

**FURNISHED** Sitting-room, good Bedroom, and Dressing-room or Box room (or two bedrooms) wanted, in near Western suburb, with easy access to West London: for married couple; quiet people.—Send full particulars, with terms, to H. B., Hipwood's, Stationer, Ealing.

## Schools, etc.

**CHANNING HOUSE HIGH SCHOOL** AND BOARDING SCHOOL FOR GIRLS. HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

## LETCHEWORTH SCHOOL, LETCHEWORTH, HERTS.

**SCHOOL FOR BOYS**, from six years upwards. Bracing air. Thorough all round, unsectarian education, without break, fitting for professional or other careers. Special regard to health and physical development. Delicate boys properly cared for. Principal.—J. H. N. STEPHENSON, M.A.

**WEST HEATH SCHOOL, HAMPSTEAD.** Healthy liberal education for Boys and Girls under 14. Boarders and Day-pupils. Illustrated prospectus from the Principals: C. E. RICE, M.A., and Mrs. GARRETT RICE.

## WAVERLEY SCHOOL, SHERWOOD RISE, NOTTINGHAM.

Head Master, Mr. H. T. FACON, B.A. Limited number of BOARDERS received. Home influence. Modern methods. Private playing field opposite school. Special Terms for sons of Ministers. References. Telephone 55X4. Next Term begins Thursday, April 30.

JOHN PAGE HOPPS' MONTHLY.

## THE COMING DAY.

ENLARGED. PRICE THREEPENCE.

## Contents for MAY.

The Lifting up of Christ.  
Jesus and the Greek.  
A Spirit's Funeral Sermon.  
Inconsistent.  
British "Bounders" in India.  
Young Christian Obscurantists.  
Indian Notes.  
Sensible Socialism.  
Jim and the Universe.  
Notes by the Way and Notes on Books.  
Gems "of Purest Ray Serene."

A. C. FIFIELD, 44, Fleet-street,  
and all Booksellers.

## London District Unitarian Society.

## THE ANNUAL MEETING

WILL BE HELD AT

ESSEX HALL

ON

WEDNESDAY, MAY 13.

Reception by the PRESIDENT at 7.30. Annual Business Meeting at 8.0.

The President, J. HARRISON, Esq., in the chair.

SUPPORTED BY

Rev. W. G. TARRANT, B.A., Rev. C. ROPER, B.A., Rev. A. A. CHARLESWORTH, P. PRESTON, Esq., Dr. C. F. T. BLYTH, H. CHATFIELD CLARKE, Esq., and others.

## REFRESHMENTS.

All interested in the work of the Society are cordially invited to attend.

## DUKINFIELD OLD CHAPEL SUNDAY SCHOOL.

## ANNUAL SERMONS

Sunday next, May 3.

Precacher, Rev. E. Ceredig Jones, M.A.

Services, 10.45, 2.45, 6.30.

**PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH EASTERN COUNTIES.**—"Assembly Sunday," May 10, when it is hoped collections will be made on behalf of the Assembly's Funds in all the Churches on the Roll of the Assembly.—FREDERIC ALLEN, Hon. Sec.

## LONDON DOMESTIC MISSION SOCIETY.

The Seventy-third Annual Meeting will be held at Bell-street Mission, Edgware-road, on Thursday, May 7, at 8 p.m. Chairman—F. MADDISON, Esq., M.P. All subscribers and friends of the Society are heartily invited to attend.

## OPEN SCHOLARSHIPS FOR THE NONCONFORMIST MINISTRY.

**DR. WILLIAMS'S TRUSTEES** offer for open competition, Undergraduate Scholarships, tenable in the University of Glasgow only; and Divinity Scholarships for Graduates, tenable in any approved School of Theology or University. The Scholarships are open to students of all Denominations preparing for the Nonconformist Ministry.—For particulars apply to the SECRETARY, DR. WILLIAMS'S LIBRARY, Gordon-square, London, W.C., before May 20.

## "THE UNITARIAN MONTHLY."

Magazine for Unitarian Propaganda. Adopted by churches with or without local page. Issued for last Sunday in each previous month. One copy post free, 1½d.—1s. 6d. a year; 9d. per dozen; 3s. 6d. per 100; extra charge local page.—Address to EDITOR, The Painsong, Mottram, Manchester.



## EFFRA ROAD UNITARIAN CHRISTIAN CHURCH, BRIXTON.

A BAZAAR will be held in Essex Hall, on Friday, 6th, and Saturday, 7th November, 1908, in aid of the Restoration Fund.

It is estimated that about £1,000 will be required. Further particulars will be announced later.

JOHN HARRISON,  
Treasurer.

### Situations, VACANT AND WANTED

#### TO PARENTS AND GUARDIANS.

**K**YNOCH LIMITED have VACANCIES in their Commercial Departments for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

**W**ANTED, by Lady in the Argentine, a Nursery Governess. Must be strong, healthy, and fond of children; also a good needlewoman. Music and all usual subjects.—For further particulars apply, Miss E. G. HOLLAND, Niddry Lodge, Campden-hill, Kensington, W.

**L**ADY wishes to recommend capable German young Lady desirous of perfecting her knowledge of English. Willing to help with children and housework in return for comfortable home and small salary.—Apply Mrs. HILLER, Oakholme, Wilbraham-road, Alexandra Park, Manchester.

**A** LADY requires a situation as Secretary, Companion, or Housekeeper. She is middle-aged, capable, and seeks a comfortable home rather than a high salary.—Address, N., 41, Lansdowne-road, Croydon.

**C**OMPANION HELP.—Domesticated Lady, knowledge housekeeping, good needlewoman, fond of gardening, desires re-engagement.—P. S., INQUIRER Office, 3, Essex-street, Strand, W.C.

**F**ATTENED CHICKENS.—By parcel post, prices 4½ lbs. 3/10; 5 lbs. 4/1 each, cash with order. Also eggs, butter, bacon, &c. Write for particulars of carriage paid weekly boxes.—POULTRY AND PRODUCE DEPT., Honeybrook Farm, Mooncoin, Waterford.

**A** REMARKABLE OFFER! Six yards beautiful pure white Cambric, exceedingly fine texture, 2/6, carriage paid. Wonderful value—best anywhere obtainable. Choice also of the following:—Longcloth, White Duck, Nainsook, Twill; all same extremely low, fraction-above-cost prices. Cheaper qualities, 2/6, 3/6, 4/- dozen yards. Also fine Mull for "baby's" wear, 10 yards 5/-. No patterns sent. Money refunded failing satisfaction.—WATERBOK MANUFACTURING COMPANY, 30, Princess street, Manchester.

### THE SIMPLE LIFE HOME (Sea View), 3, ALBANY ROAD, SOUTHPORT.

**PRESS OPINIONS.**  
*Sheffield Telegraph*: "Imagine a house spaciouly built and furnished with just those things which are needful for health, comfort, and the refinements of existence throughout simplicity and exquisite taste."  
*Manchester City News*: "Health and comfort carefully considered."

*Millgate Monthly*: "Refinement, and the best in art and literature, make it an ideal house. We were amazed at the variety of food."  
Send to WARDEN for Prospectus.

**T**HE new, dainty, semi-woollen fabric, "ZEPHETA," 1/6 a yard, 31 in wide; being widely adopted for Shirt Blouses, Men's Shirts, Underwear, Children's Frocks, &c. Delicate shades. "ZEPHETA" wears wonderfully, cannot shrink or flame. Interesting leaflet and patterns free.—I. P. PLAYFOOT, 47, Bridge-street Row, Chester.

### TYPEWRITING.

Telephone at once for estimates for your Typewriting, Duplicating, and Copying. Commercial Correspondence a speciality. First-class work at moderate charges.  
5 per cent. discount if this paper is mentioned.

C. HERBERT CÆSAR,  
10, Grange Road, Canonbury, London, N.  
Secrecy guaranteed. Special terms for permanent work.  
TELEPHONE: 1219 NORTH.

**T**YPEWRITING.—Young Lady, expert steno-typist, and highly recommended for literary work, undertakes Typewriting. Special care taken with author's MSS., and absolute accuracy guaranteed. 9d. per 1,000 words; with carbon copy, 1s. per 1,000. Specimen of work submitted.—Miss ARCHER, 14, St. Andrew's-chambers, Wells-street, Oxford-street, London, W.

### TYPEWRITING.

Medical and Authors' MSS. carefully and accurately copied. Scientific MSS. a speciality. Foreign copying, Translations, Plays, etc.; Duplicating. Special terms for large quantities, books, or permanent work. Price list and references on application to

MISS COURTICE SAUNDERS,  
76, Cornwall Road, Westbourne Park, W.  
TELEPHONE: 135 WESTERN.

**ARE** you satisfied with your typed MSS.? If you are, this does not concern you. If you are not, please write for my terms without delay. I compete in quality of work at reasonable rates and not in cutting prices.

M. HOEY  
2, Fairfax Road, South Hampstead, London, N.W.

## KINGSLEY HOTEL

(TEMPERANCE),  
HART ST., BLOOMSBURY SQUARE, LONDON.  
Near the British Museum.

This well-appointed and commodious Hotel has passenger Lift; Electric Light in all Rooms; Bathrooms on every Floor; Spacious Dining, Drawing, Writing, Reading, Smoking and Billiard Rooms; All Floors Fireproof; Perfect Sanitation; Night Porter. Telephone. Bedrooms (including attendance) from 3s. 6d. to 6s. per night. Inclusive charge for Bedroom, Attendance, Table d'Hôte Breakfast and Dinner, from 8s. 6d. to 10s. 6d. per day.

Full Tariff and Testimonials on application.  
Telegraphic Address "Bookcraft," London.

## NEVER FORGET.

LIFE IS EXPECTING MUCH OF THEE.

By MATILDA SHARPE.

25TH EDITION.

As usual, plenty more matter, pages fuller.  
POST FREE, ONE SHILLING.

A. HOLNES, 14, PATERNOSTER ROW, E.C.  
OR ESSEX HALL, ESSEX STREET, W.C.

**L**ADIES REQUIRING EXCELLENT LACE TRIMMINGS, Torchon and Fancy Laces almost half shop prices, should order from M. MANSON & Co., 1, Church-gate, Nottingham. Our 1/- post free Sample Parcel (fine Valenciennes Laces, assorted widths, long lengths, this season's productions), brings exceptional orders. Satisfaction guaranteed.

## E. Norman Reed & Co.,



Artists  
in  
Stained  
&  
Leaded  
Glass.

Memorial  
Windows.

Mosaics.

### Church Decorators.

13, Lisle Street, NEWCASTLE-ON-TYNE.  
Under the direction of Geo. G. LAIDLER.

**L**INEN BARGAINS.—Frilled Real Irish Linen Pillow Cases, 1/6. Snowy Damask Table Cloths, 63 in. square, 2/11. Damask Supper Cloths, 36 in. square, 2/4. All real bargains.—Write, HUTTON'S, 5, Larne, Ireland.

19TH CENTURY BUILDING SOCIETY,  
ADELAIDE-PLACE, LONDON BRIDGE,  
E.C.

Assets, £167,000.

#### DIRECTORS.

Chairman—Sir H. W. LAWRENCE, Bart., J.P.  
Deputy-Chairman—MARK H. JUDGE, A.R.I.B.A.  
Miss CECIL GRADWELL, | ALEXANDER W. LAW-  
F. H. A. HARDCASTLE, | RENEE.  
F.S.I. | Miss ORME.

STEPHEN SEAWARD TAYLER.

A SOUND AND READY MEANS OF  
INVESTMENT.

PREFERENCE SHARES of £10 each now being issued at 4 per cent. Interest free of Income Tax.

DEPOSITS RECEIVED AT 3 AND 3½ PER CENT. Interest free of Income Tax.

ADVANCES made to buy or build your own house.

Repayments, Survey Fees, and Law Charges low. Prospectus free.

CHARLES A. PRICE, Manager.

### Terms for Advertisements.

Advertisements for THE INQUIRER should be addressed to the PUBLISHER, 3, Essex-street, Strand, London, W.C., and should reach the office not later than Twelve o'clock on THURSDAY, to appear the same week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	...	6	0
HALF-PAGE ...	...	3	0
PER COLUMN...	...	2	0
INCH IN COLUMN ...	...	0	3

Special Terms for a Series.

Calendar Notices, 10s. per year, 2 lines.

Births, Marriages, Deaths, 6d. per line. Minimum charge, 1/6

Situations Vacant and Wanted,

20 words, 1s.; every 6 words after, 4d.  
3 insertions charged as 2.

All payments in respect to THE INQUIRER to be made to E. KENNEDY, 3, Essex-street, Strand, London, W.C. The entire remittance should accompany all orders to insert Advertisements.

Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published for the Proprietors by E. KENNEDY, at the Office, 3, Essex-street Strand, London, W.C. Sole Agent, JOHN HEYWOOD, 20 to 26, Lambs Conduit-street, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deans-gate.—Saturday, May 2, 1908.